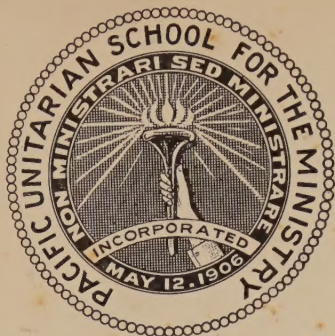




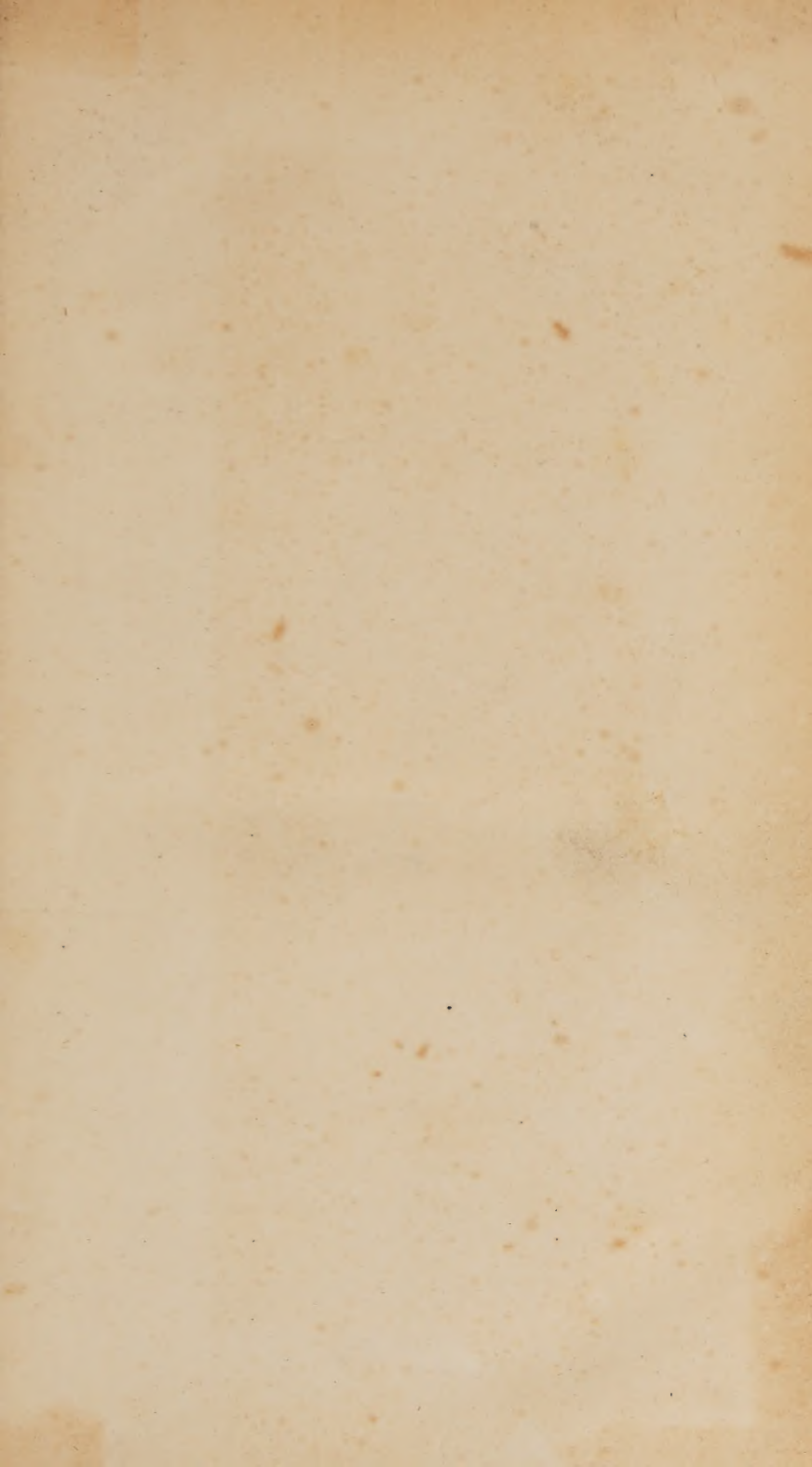


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CHRISTIAN PRACTICE

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VOLUME FOURTH.

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THE

CHRISTIAN TEACHER.

ART. I.—THE LOWELL OFFERING; a Repository of Original Articles. Written by Females employed in the Mills. Lowell, Mass.: printed by A. Watson, 14, Central Street.

THE progress of manufactures has for some time seemed inevitable, and with it a great change in the social structure and habits of our labouring classes. The congregating of large masses substituted for home employment, the consequent lessening of domestic ties and parental influence,—the exposure to temptation,—the early independence,—all seemed fraught with danger. The increasing interest felt in the welfare of the poorer classes, and the greater knowledge of their sufferings and vices, made more apparent at least, if not increased, by their assemblage in large towns, filled the friends of humanity with fears, which could be allayed only by a firm trust that a just Providence could not have made the prosperity of one class of society dependant on the degradation of another; and that if to become a manufacturer be a breach of no moral law, it must also be beneficial to the masses that there should be operatives. Our Father has so connected the lot of his children together, that all apparent progress must be hollow and deceptive, which is made at the expense of our brethren. His Providence is one continued war with, and lesson against, selfishness, and he has made it *impossible* for a narrow selfish policy permanently to prosper.

We had long believed, we might almost say we had known, that the operatives in a cotton manufactory in the *country*, under

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masters feeling a natural interest in the welfare of their work-people, were perhaps the most favourably circumstanced of our labouring population, both with respect to intellectual and moral improvement, and to physical comforts. But how far the population of our large manufacturing towns (and our manufactures are likely to gather more and more into large towns,) could be placed under sufficiently favourable circumstances to counteract the evils at present existing in them, was a subject of anxious though not hopeless thought.

The publication at the head of this article has been read by us with so much interest and so much pleasure, in relation to this subject, that we are tempted to enter into a somewhat full examination of it.

A periodical consisting entirely of contributions from *females*, is in itself a novelty, but one exclusively from female operatives, occupied in manual labour twelve hours each day, was indeed unlooked for, and was taken up by us at first, rather as a phenomenon to excite curiosity than from any stronger feeling.

The light thrown by it on the situation, feelings and views of the American operatives, the extent of cultivation implied by the number of contributors, (about fifty,) and the variety of their subjects, the healthy tone of feeling throughout the work, the right views of labour, of happiness, and of wherein consist the advantages of knowledge,—all this interested us so strongly, as to make us inquire further respecting Lowell and its inhabitants, the result of which we will lay before our readers, and thus, as far as we can, enable those connected with our manufacturing population at home to judge how far any elements of good can be transplanted here.

We are aware of some grievous differences between the situation of English and American operatives. As our fathers sowed we must reap. Their jealousy of their neighbours led them into war; they anticipated our resources to carry on those wars; and each class sought by monopolies to secure advantages to itself. While we suffer the varied evils arising from their enmity, injustice and selfishness, let us not lose the lesson, but remember, that under a moral government, national suffering is the necessary consequence of national sin, and that it is in the exercise of the opposite virtues we must seek the remedy.

Lowell, the principal seat of the American cotton manufacture, is a town of Massachusetts, of recent growth, the first mill commencing operations only in 1823. Prior to that date it consisted of three or four houses and an hotel, being a place

of resort from Boston, recommended by the beauty of the Merrimack river, and the excellence of the salmon which it afforded.

It now contains thirty-two cotton mills, besides other manufactories. The power for working these mills is entirely supplied by the river, and is now, we understand, fully occupied. The mills, as is generally the case in America, are carried on by chartered companies. The annexed table of statistics, the accuracy of which may be depended on, furnishes many interesting particulars to those desirous of comparing the English and American cotton manufacture.*

* We would recommend to those of our readers who may be interested in the subject, a book by James Montgomery, manager of the cotton manufactures at Saco, U. S. A., on the Cotton Manufacture of the United States and Great Britain. This book contains a great deal of valuable information.

The principal advantages possessed by the English over the Americans appear to be, 1st, The difference in the prime cost of a mill and machinery. Montgomery estimates that a mill which in the United States would cost £21,000, would cost in England only £9,000. This advantage must lessen daily; and if, as is expected, the restrictions on the export of machinery should be removed next year, the prices of machinery in America must be at once greatly reduced. 2nd, The greater abundance of capital in England. 3rd, Greater economy in the management of the mills, arising in part from hard times, and in part from the mills being owned by individuals, and managed by the owners, who feel the immediate benefit of any small saving effected. And, lastly, The somewhat lower rate of wages in England. The latter cause, however, has been, we believe, greatly over-estimated; for the difference between the average wages per head is not much less in our best factories than in the best factories in America.

In looking for the causes of the present prosperity of the American cotton manufacture, in comparison with ours, we shall find the principal one to be the lower price at which they obtain their cotton; and this cause, we fear, must be regarded as permanent, unless the East Indian cotton can be much improved. The cause which at present appears the next in importance, is one that will act only as long as the Americans are their own principal consumers; when they become exporters to any extent, they will probably feel the evil effects of a system of protective duties, which gives an unhealthy impetus to particular manufactures, and turns the attention of capitalists from trades which would be naturally profitable to others, the profit on which must be taken with heavy deductions from the pockets of the consumers. America, young and vigorous, has nothing to fear from free trade; her inexhaustible resources would be called out, not injured, by competition. But the Americans possess a more important and enduring advantage in the superior character of their workpeople, arising principally from their good education; and it is to this latter cause, aided by the hopefulness and enterprise engendered by free institutions, that we may, in great part, attribute the unexampled prosperity of America, in spite of a rotten banking system, and the fetters of short-sighted legislation.

The cotton manufacture of the United States has, for the last few years, been prosperous and profitable (paying on an average ten per cent.), while our own manufacturers have been working to a loss; and some of the advantages which we possess over the Americans, and which have proved insufficient to protect us, must be, from their nature, but transitory. On the other hand, if we would avoid the misery and ruin attendant upon decline, our manufacturers must exert all their energy to supply their place, and to raise the character of their workpeople.

STATISTICS OF LOWELL MANUFACTURES, JANUARY 1, 1840,

Corporations . . .	LOCKS AND CANALS.	MERRIMACK.	HAMILTON.	APPLETON.	LOWELL.
Capital Stock . . .	600,000	2,000,000	1,200,000	600,000	500,000
Number of Mills . . .	2, Shops, Smithy, and a Furnace.	5, and Print Works.	3, and Print Works.	2	Cotton and Carpet Mill in one building.
Spindles	—	37,984	20,992	11,776	6,000 Cotton, besides Wool-len.
Looms	—	1,300	590	380	164 Cotton, 74 Carpet.
Females employed . . .	—	1,300	750	470	400
Males ditto	500	437	230	65	200
Yards made per week . .	—	230,000	110,000	100,000	2,500 Carpet, 150 Rugs,—70,000.
Bales of Cotton used in ditto	1,225 tons wrought and cast iron per annum.	120	100	100	80
Pounds Cotton wrought in do.	—	55,000	44,000	40,000	40,000
Yards dyed and printed ditto	—	195,000	70,000	—	—
Kind of Goods made . .	Machinery, Cars, and Engines for Rail-roads.	Prints and Sheetings, No. 22 to 40.	Flannels, Prints, and Drillings, No. 14 to No. 40.	Sheetings and Shirtings, No. 14.	Carpets, Rugs, and Negro Cloth.
Tons Anthracite Coal per ann.	200 Chaldrons Smiths' Coal, 200 Tons hard Coal.	5,200	2,800	400	500
Cords of Wood per annum.	300	200	1,250	—	500
Gallons of Oil, ditto . .	2,300	8,700	6,500	3,440	Olive 4,000, Sperm 4,000.
Diameter of Water Wheels	13	30	13	13	13
Length of ditto for each Mill	14	24	42	14	60
Incorporated	1792	1822	1825	1828	1828
Commenced operations . .	1822	1823	1825	1828	1828
How warmed	Hot Air Fur-nace.	Steam and Hot Air.	Steam and Hot Air.	Hot Air Fur-nace.	Hot Air Fur-nace.

REMARKS.

Yards of cloth made per annum	58,263,400
Pounds of cotton consumed	19,255,600
Assuming half to be Upland, and half New Orleans and Alabama, the consumption in bales averaging 361 lbs. each, is	53,340
One hundred pounds of cotton will produce eighty-nine pounds of cloth.	

As regards the health of persons employed, great numbers have been interrogated, and the result shows, that six of the Females out of ten enjoy better health than before being employed in the mills; of Males, one half derive the same advantage.

As regards their moral condition and character, they are not inferior to any portion of the community.

Average wages of Females, clear of board	Dol. 2,00 per week.
" " Males, clear of board	80 cts. per day.
Medium produce of a Loom on No. 14 yarn	44 to 55 yards per day.
" " " No. 30 "	30 " "
Average per spindle, 1 1-10th yards per day.	

COMPILED FROM AUTHENTIC SOURCES.

MIDDLESEX.	SUFFOLK.	TREMONT.	LAWRENCE.	BOOTT.	MASSACHUSETTS.	TOTAL.
500,000 2, and Dye-house.	600,000 2	600,000 2	1,500,000 5	1,200,000 4	1,200,000 4	10,500,000 32, exclusive of Print Works, &c. 166,044
4,620	11,264	11,520	32,640	29,248	—	—
32 Broadcloth. 92 Cassimere. 350 185	352 460 70	409 460 70	950 1,290 200	830 950 120	— — —	5,183 6,430 2,077
6,300 Cassimere, 1,500 Broadcloth.	90,000	145,000	210,000	155,000	—	1,120,450
—	90	96	190	130	—	906
600,000 lbs. wool per ann. and 3,000,000 teasels.	32,000	38,000	68,000	53,300	—	370,300
—	—	—	—	—	—	265,000
Broadcloth and Cassimere.	Drillings, No. 14.	Shetings and Shirtings, No. 14.	Printing Cloths, Sheetings, and Shirtings, No. 14 to 30.	Drillings No. 14, Shirtings No. 40, Prints Cloth, No. 50.	—	—
500	330	330	650	750	—	11,460
1,000 Olive 11,000 Sperm 2,500 17 and 12 46 and 21 1830 1830	70 3,840 13 42 1830 1832	60 3,692 13 42 1830 1832	60 8,217 17 60 1830 1833-4	70 7,100 17 60 1835 1836	— — 17 60 1839	3,510 65,289
Wakefield Furnace and Steam.	Steam and Hot Air.	Steam and Hot Air Furnace.	Steam.	Steam and Hot Air.	Steam.	—

REMARKS.

Persons employed by the Companies are paid at the close of each month.

Average amount of wages paid per month Dol. 160,000

A very considerable portion of the wages are deposited in the Savings' Bank.

Consumption of Starch per annum 600,000 lbs.

„ Flour for Starch in Mills, Print Works, and Bleachery, per ann. 3,000 bbls.

„ Charcoal, per annum 500,000 bushels.

To the above-named principal establishments may be added, the Lowell Water-Proofing, connected with the Middlesex Manufacturing Company; the extensive Powder Mills of O. M. Whipple, Esq.; the Lowell Bleachery, with a capital of Dol. 50,000; Flannel Mill, Blanket Mill, Batting Mill, Paper Mill, Card and Whip Factory, Planing Machine, Reed Machine, Flour, Grist, and Saw Mills; together employing above 300 hands, and a capital of Dol. 300,000.

The Locks and Canals Machine Shop, included among the 32 Mills, can furnish machinery complete for a Mill of 5,000 spindles in four months, and lumber and materials are always at command, with which to build or rebuild a Mill in that time, if required. When building Mills, the Locks and Canals employ, directly and indirectly, from ten to twelve hundred hands.

The initiated will perceive how much larger a quantity of work is done by the same machinery, in the same time, than with us. But the most striking peculiarity is the much greater proportion of females.

The chief manufacturing population of Lowell is not a permanent one. The operatives are chiefly young women who remain a few years, and then, having saved a little money, return to their families or marry. The average stay of the operatives is stated at three or four years; perhaps when the mills have been longer established the average may be a longer term. Their age averages twenty-three or twenty-four years. Very few children are employed, the throstle being used for spinning instead of the mule. While residing at Lowell the girls live together in large boarding houses, mostly belonging to the companies, and let to respectable housekeepers, whose interest it is to have their fare good, and their house comfortable, as the girls have the right of selecting their own boarding house. The rate of board is fixed by the companies, and is $1\frac{1}{4}$ dol. (5s. 2d.) per week. The wages of all the operatives averaging 3. 10 $\frac{1}{2}$ dols. (12s. 11d.) per week, they have 7s. 9d. for their other expenditure. Some classes of female hands earn as much as 4 dols. per week. As may be seen in the work before us, they are accused of spending too much of their surplus earnings in dress, but though it is natural to suppose many do so, a great proportion is deposited in the Savings' Bank, besides what is sent home to add to the comforts of aged parents, and in some cases to clear from mortgage the distant home. The number of factory girls depositors in the Lowell Savings' Bank, July 1839, was 978. The amount of their deposits 100,000 dols. (about £20,800.) It is not uncommon for a factory girl to have in the bank 500 dols. (£104), this being the highest sum on which they pay interest.

These young women being New Englanders, have, for the most part, received a good education for their class in life, and the managers believe that the want of a long apprenticeship, and the high rate of wages, is compensated by the consequent superior intelligence. A fortnight's notice only is required, before leaving the mills, for the instruction of a new hand.

The average wages of the men in the cotton mills is 26s. per week (1.05 dols. per day). Out of this they have to pay their own board. This high average of wages is caused, in some degree, by the relatively large proportion of overseers of rooms, arising from the employment of females, for much of the work which is done here by men, and the average would be found, therefore, somewhat lower in the print-works and woollen-mills where men are

more generally employed. In some of the cotton mills the men are not allowed the use of ardent spirits; this is not made a point of morality, nor is a pledge exacted, but they know that they will be dismissed, as rendered untrustworthy by their use. The hours of work average about twelve hours a-day. The head managers are each responsible for their own departments, whether that be the management of the machinery or the hands, or the purchase and sale of materials and goods, and many of these are chosen more from their abilities being considered suitable, than from their regular education to the trade.

The neatness of the mills is very striking. It is made more easy, no doubt, by the use of water-power instead of steam, by the mills having been built at once, and not being in a state of constant alteration and increase, and by the cotton used being of cleaner and better quality; but great attention is paid to it as a part of the management of the hands, which is considered pecuniarily a most important part of the factory management. With regard to the health of the girls, which in America, as here, has been the subject of heavy charges against the factory system, Dr. Bartlett, a highly respectable physician, many years resident at Lowell, says:—

“ The general and comparative good health of the girls employed in the mills here, and their freedom from serious disease, have long been the subject of common remark among our more intelligent and experienced physicians. *The manufacturing population of this city is the healthier* portion of its population, and there is no reason why this should not be the case. They are but little exposed to many of the strongest and most prolific causes of disease, and very many of the circumstances which surround and act upon them are of the most favourable character. They are regular in all their habits. They are early up in the morning, and early to bed at night. Their fare is plain, substantial, and good, and their labour is sufficiently active and sufficiently light to avoid the evils arising from the two extremes of indolence and over exertion.”—*Vindication of the Character and Condition of the Females employed in Lowell Mills*, p. 13.

The religious state of the Lowell operatives, as far as statistics can tell it, is favourable. Regular attendance on public worship and sabbath schools, though only one branch of religious duty, we have found, among that class of life particularly, indicating a right performance of many others. There are fifteen churches in the city. The returns from nine of the fifteen give 5,559 as having joined them by profession; from eight to nine-tenths of these were females, a large proportion of whom worked in the mills. The number of scholars contained in the ten

schools of the Sunday-School Union in 1839 were 4,936, the number of teachers 433. A large proportion of the scholars were above fifteen years old, and worked in the mills; more than 600 had joined the several churches in that year. There are besides four or five schools not included in the union. Thus in a population of 20,000, 6,000 are connected with Sunday-schools, either as teachers or scholars. Among the favourable influences of Lowell, is the vigilant moral police of the mills, and a still more efficient all-pervading power in the jealous watchfulness of the female operatives themselves. They have an honest conscientious pride in the preservation of their character as a class. Their censorship is despotic, and no overseer or superintendent could disregard it with impunity. The tie between the clergy and their flocks is, in New England, very strong, and the removal from domestic protection renders it peculiarly so between the factory girl and her pastor. Being sensible of the advantage, even in a pecuniary view, of education, the managers of the Lowell mills take no small care to place it within reach of all.

The Lowell Lyceum and Lowell Institute, both established for the diffusion of useful knowledge by means of lectures, are remarkably well attended. The price of tickets to twenty-five lectures is 1 dol. for males, 50 cents for females. They have social meetings termed Improvement Circles, in which communications, previously revised by the gentlemen in charge, are read, the names of the writers not being announced. In one of these the communications are chiefly of a religious character. In the other the largest range of subject is allowed, and the greatest variety of style indulged. The reading of these articles forms the sole amusement of these evenings. The meetings of each are once a fortnight. A selection from the budgets of articles, furnished to these Circles, was the commencement of the Lowell Offering, of which the two gentlemen in charge of the Improvement Circles are editors. The meetings are free to all who choose to attend, and they are considered as having given a remarkable impulse to the intellectual energies of the population.

In this account we have given, it will be said, the bright side of the picture, the favourable influences that are at work at Lowell. There will be many, we are aware, who do not avail themselves of these means of improvement. But it is a great thing that the bright side is the prominent one. In every society there will be some above, some below, the mass. But the great majority take their colour from public opinion, and their character rises or falls, as its tendencies are improving,

or the contrary. In Lowell its tendencies are to continued elevation, and the operatives, after a residence averaging four years, disperse over the states, carrying with them, to spread in their future homes, the habits and tastes formed there.

In estimating the extracts we shall give, our readers must bear in mind, that these contributions are the recreations of female operatives employed in the mills twelve hours each day. To enlighten the world, or any extended portion of society, is not their mission. They are, most probably, to be wives and mothers; and good judgment, right views, and right feelings, with some enlargement and cultivation of mind, are what they will most need. They are American operatives, and so practically open is every rank to the ambition of the industrious and moral citizen, that what their future station may be they cannot guess; but whether high or low, the sound estimate of happiness, of respectability, of the uses of wealth and knowledge, the love of nature, and the cultivation evidenced in these volumes, will enable them to employ well competency and leisure, or to enliven and adorn a life of labour.

We anticipate great good from this periodical. We can imagine the interest which must be felt as each new number makes its appearance, the way each article will be canvassed—the subject by some, the manner in which it is treated by others, the probable author by a third set. In all cases the conversation will be likely to be of a higher stamp than if the periodical had not appeared, and this is no light benefit among such a congregation of young females, with so much time for conversation. The number of contributors is too great to make the literary fame of any one a very perilous distinction; the nature of the contributions need make no one despair of becoming one of the literary class. There is a great difference between that degree of cultivation which enables a person to take pleasure in reading, and that which would enable him to write even a short article which will read tolerably in print. And the necessary steady thought on the contemplated contribution, or even vague literary castles in the air, form a better employment of the leisure for thought afforded by their occupation, than the visions of silk gowns, which seem to form a prominent object of ambition to female operatives on both sides the Atlantic, or the envy of those who possess them, or the contempt of those who do not.

The editors state as their objects in the establishment of the periodical, “to encourage the cultivation of talent,” “and to correct an erroneous idea which generally prevails in relation to the intelligence of persons employed in the mills.” The real

name and residence of the writer of each article is to be furnished to the editors, which they pledge themselves to keep secret. And while they claim the usual editorial rights in preparing articles for the press, "they resolved carefully to avoid any alteration which might affect the sentiment or style of the several writers."

The first number made its appearance October 1st, 1840. It consists of sixteen quarto pages in double columns. The contributions are not of very great length, and are of considerable variety of subject and style; we will give a table of contents with the signatures, and then make some extracts, as the best method of enabling our readers to judge of the periodical and, through that, of the writers.

History of a Hemlock Broom, written by itself.—Hannah.

A Mother's Love.—M.

Beauty of Leaves.—H. S.

Woman's Proper Sphere.—B.

Blessings of Memory.—Dorothea.

A Letter about Old Maids.—Betsy.

Recollections of an Old Maid, No. I.

Autumn's Doings. A Poem.—Cynthia.

Pleasures of Science.—Ella.

The Garden of Science.—Ella.

Tomb of Washington. A Poem.—Adelaide.

Shall we know each other in Heaven.—Emmeline.

Mr. Birch and Mr. Spence.—B. H. J.

Longings of the Spirit.—Guileda.

Beauty and Wealth.—E. S.

Divine Love. Poem.—Ellen.

Autumn Reflections.—Mary.

Mount Auburn.—Zillah.

Thoughts on a Rainy Day.—I.

Old Bachelor's Friend.—Twenty Four.

The first extract we shall give is from a paper on the Beauty of Leaves.

"Although much has been said, sung, preached, and written, concerning flowers, as the ministers of love, and the tokens of the goodness of God to the sons of men, and all with perfect justice, yet I think that there is another class of objects, whose testimony is still more eloquent and lasting—I refer to LEAVES.

"I have no wish to dispute the loveliness of flowers; on the contrary I admire them, and adore the beneficence which gave them to us; but leaves call for still more devout gratitude.

"Consider the desolate appearance of creation in winter; yet even then we have some leaves. How much more desolate would the earth appear, if we never could enjoy the cool refreshing shade of leaves in

summer. Even flowers are not perfect in an ornamental view, unless decorated with leaves. Not so with leaves. The presence of flowers, though desirable, is not indispensably necessary to the perfection or beauty of leaves. The bouquet which love binds as a tribute of affection, would be very deficient without leaves. And who could twine an acceptable wreath without leaves?

“Another excellence is, their greater duration. We have leaves from April to November, without our care or cultivation; we have them with a little care the whole year.

“Although they are often blended by art for ornament, yet how very often are leaves separately chosen, to give beauty to the artist’s performance. That art acknowledges the superior beauty of leaves, we may infer from the innumerable specimens which may be seen in walking through one of our principal streets. Behold this collection of printed muslin; leaves are most numerous. The bookbinding bears testimony in favour of my position: for many a leaf adorns the exterior of the treasuries of knowledge and literature. Behold this embroidery store, mark the nice precision and accuracy with which leaves are interwoven with the finest texture. Even the chirographer rests not until he is able to trace a border of leaves round the most beautiful specimens of his art.”

Woman’s Proper Sphere, though a trite subject, is one on which it is so important for woman to think rightly, that her genuine thoughts on it must always possess some interest. There is much very true, though not new, in the following remarks:—

“Is it from an ambitious wish to shine as man’s equal in the same scenes in which he mingles? To be in spirit and practice a true woman, were, methinks, a holier ambition. Or is it a desire to be engaged in what she conceives higher and nobler duties, and those more worthy of herself? I fear she greatly misapplies terms if she fancies she discovers any of more importance than those which might daily come under her own observation. Does she wish for a more extensive influence than that which emanates from woman at home? Let her beware, that in the *enlargement* of the circle, the *nature* of its influence be not changed. The peculiar and happy influence of woman ceases when exercised beyond certain limits; and the silent rebuke with which she visits vice, as she meets it on her own threshold, acts more effectually than a thousand reproofs uttered through a public medium. It is to her situation as woman that this influence is owing: and while she can command the respect of the world, it will be sure to be felt; and this, if true to herself, she cannot fail of securing.

“But although we would not see woman engaged in the pursuits of man, we would not have her ignorant and uninterested in regard to them. She may aid if she may not lead. It is her part to offer the kind words of sympathy and encouragement, and I may add, without

presumption, to advise and counsel. How necessary, then, that she should understand the nature of these pursuits, that she may truly sympathize with and encourage those with whom she may be associated. In this way, and through man, her influence must and will be felt; and it is no light thing to exercise it aright. If she be beautiful, she has but another talent for which she is accountable to her Creator for the manner in which she improves it; and instead of filling her mind with pride and vanity, it should teach humility; for her pathway is beset with many dangers, concealed from view by the bright and gaudy flowers of flattery, which are ever luring the young and fair of the earth from virtue. Let her trust in God and pray, lest the loveliness with which he has endowed her may prove a fearful curse, not only to herself, but to all who may come within the circle of her influence.

“ Guided by high and holy principles, woman is not merely admired, but loved and respected. Fervent in her devotion to whatever is pure and good, and earnest in her efforts to promote the cause of truth and right, she will hence, by her weakness, throw impediments in the way of those who may be influenced by her love. But when they are called from her, to mingle in scenes of difficulty and danger, she forgets the selfishness which would bind them by their own firesides, and standing nobly up, even like the Switzer’s Wife, bids them go, while her prayers for their safety and success are ascending to Him who alone can surely protect from evil. And in so doing she merits the thrilling sentence of approval which broke from the lips of Werner, as he responded to his young wife’s appeal:—

‘ He sprang up like a warrior youth awaking
 To clarion sounds upon the ringing air,
 He caught her to his breast, while proud tears breaking
 From his dark eyes fell o’er her braided hair;
 And worthy art thou, was his joyous cry,
 That man for thee should gird himself and die.’ ”

The Recollections of an Old Maid, which appear in several numbers, are very spirited sketches of the companions of her early life. They are natural and characteristic, and would be read with pleasure and interest from their merits only. We understand the writer who signs herself *BETSY*, is one of the few who has preserved an effectual incognito. We will extract her introductory account of herself, and her first Recollection, entire:—

“ A LETTER ABOUT OLD MAIDS.

“ Mr. Editor:—I am one of that unlucky, derided, and almost despised set of females called spinsters, single sisters, lay nuns, &c.; but who are more usually known by the appellation of Old Maids. That I have never been married is not my own fault, for I never refused an offer in my life; neither have I by disdain, coldness, or indifference, kept my male acquaintance at a distance. I have always had, and still

retain, a great respect for the married state, and for those of my friends who, from right motives, have entered into it. I believe, what I presume will not here be doubted, that it is an institution ordained by the All-wise Disposer of human affairs, for the promotion of mankind in general; but I think it was a part of that wise design that there should be *Old Maids*.

“The first reason that I shall give in support of this opinion is, that they are not only very useful, but even extremely necessary; for how many homes are rendered happy, after the departure from them of sons and daughters into the wide world, by the continuance of the Old Maid! She is now to be the life, light and joy of those who would otherwise be sad and solitary. How many parents are cheered and consoled in the decline and departure of life, by her who remains to repay their care of her early years, by the constant and much-needed attentions which can only be rendered by the Old Maid! How many married sisters, when trial and sorrow come to their homes and hearts, look for help and consolation to one of their number who remains free from such cares, the ever-ready and sympathizing Old Maid! How many widowed brothers have with perfect confidence consigned their motherless children to the love and care of the trusty Old Maid! Oh! many a little orphan has never felt its mother’s loss, while sheltered by the kindly affection of some soft-hearted Old Maid. And who is usually the nurse in sickness, the friend in affliction, the help in every time of need, but the Old Maid?

“These have ever been her duties and her pleasures; but in later times old maids have taken a more conspicuous part. They form a large proportion of our authoresses; they are founders and pillars of anti-slavery, moral reform, and all sorts of religious and charitable societies; and last (though not least), in country towns, where no weekly sheet is published, they are extremely useful in carrying the news.

“For these reasons, I think we must all acknowledge that there is a great need of old maids; and this want has been provided for by the greater number of females who outlive the years of infancy than of males. Some assert that more are born; but at all events they do not *die* so easily. Of the males who arrive at years of manhood, some die on the high seas, or in battle, or in foreign climes, or in distant parts of their own land, where they have been attacked by disease, and died for want of the judicious care of an old maid. So that all will allow, there must be quite a surplus of the female sex, who can be nothing more or less than *Old Maids*.

“But all this reasoning in favour of *them*, goes directly against Old Bachelors; for I do not see that they are either useful or necessary, at least not more useful for remaining single (present company always excepted); and had they been *needed*, more males would have been allowed to arrive at years of bachelorship.

“Having thus introduced myself, and shown the utility of the tribe to which I belong, I reveal it as my design, to furnish certain recollections of my younger days. They are chiefly recollections of simple country girls, the companions of my earlier years, of whom the greater

number are now wives and mothers. I shall care but little what opinions are entertained or expressed in relation to the style of composition, if the *moral* be remembered and regarded.

“BETSY.”

“RECOLLECTIONS OF AN OLD MAID.

“No. I.

“There was but one young lady in our village;—I mean by this, that there was but one young female who did no work. The word lady has now a very indefinite signification. It means sometimes merely a female; sometimes a female distinguished from her sex by elegance of mind and appearance; and sometimes again, one whose claims to distinction are those of birth or wealth. But those of every class and character, who can continue to worry away their lives without being of any benefit to ‘that vulgar herd,’ the world in general, have a great desire to appropriate this cognomen to themselves; and as people are apt to designate others by the names which others assume, so those are often called ladies (*par excellence*) who do not work.

“Widow A. had but one pretty little daughter, and as she had also a pretty little house and farm, she thought these were very sufficient reasons for making herself a slave to her child. She early discovered that her little girl had a very delicate constitution; and instead of invigorating it by work and exercise, she pampered and nursed her, till she looked as though she was indeed *born* (to use her mother’s expression) *to be a lady*.

“Ruth A. had been sheltered from the morning breeze, the mid-day sun and the evening dew, till she was as pale and slender as the lily of the vale; and her little soft white hands would of themselves have been a sufficient guarantee for her claims to ladyship.

“Now, though I in my young days was about as broad as I was long, with a face as round as the full moon, and cheeks as red as a peony, and owned a pair of hands which had been lengthened and widened, thickened and roughened, reddened and toughened, by long and intimate acquaintance with the wash-tub, scouring-cloth, and broomstick; though I was as tough as a squaw, and could not be persuaded that I had a nerve about me, yet I never looked at Ruthy without blessing my stars that I was not ‘a natural born lady.’ I picked the prettiest flowers, and the earliest berries, and carried them to my genteel friend, because I thought her an object of pity; yet the widow A. was proud of an honour shared by no other mother in the village, and often regretted that she had not called her child Henrietta, or Georgiana, or Seraphina, or Celestina, or some such beautiful name. But she had been overpowered by the solicitations of her husband’s mother, who wished to give her own name to her only grandchild, and had promised to bequeath to it her only silk gown, her best feather-bed, a string of gold beads, a great gold ring, and half a dozen little stubbed silver spoons. So Ruth, or Ruthy, (for we girls had reversed the usual method of familiarizing a name by shortening it,) grew up a perfect lady

in every thing but her old-fashioned name. She played on the piano, read a great deal of poetry, had delicate nerves, the dyspepsia, and long finger nails, and was in all such respects well fitted to be the mistress of a *parlour*.

“ Although the sole object of her mother’s devotion, though cared for, and watched over as few girls can be, she never appeared lively, and seldom in any degree cheerful. She had always the headache, or the toothache, or some other ache, which sent a frown across her fair brow, and that hilarity which is the result of health and vigour was never experienced by her. Her books were scribbled over with such quotations as, ‘ O, mother Earth, take back thy child ;’ and

‘ I am weary, I am weary,
And now within my breast
There dwells but one, one only wish,
It is, to be at rest.’

“ And again :—

‘ I know that soon my time must come,
And I be glad to go ;
For the world at best is a weary place,
And my pulse is getting low.’

“ Now all this sentimentality was not affected. It was an expression of her real feelings ; for life could have but little of enjoyment for one who had spent it as she had done. I feel confident that Ruthy’s presentiment of an early grave would have been fulfilled, had her mother’s life been spared.

“ When widow A. was taken suddenly and dangerously ill, and informed by her physician that there was no hope of recovery, her mind instantly reverted to the helpless child she must leave behind. That last sickness was embittered by self-reproach for the past, and dark forebodings for the future. ‘ She has no other friend,’ said she, bitterly ; ‘ and O, what will she do when I am gone ?’

“ It was in vain that Ruthy, whose every faculty was now for the first time roused to exertion, endeavoured to calm and comfort her ; it was in vain that she constantly reiterated her assurance, that she should find many earthly friends, and that, even if she did not, still He who is the Father of the fatherless, and the orphan’s protector, would surely be her God. Still the mother could not feel at ease, and when the widow was laid in her last home, there were many who repeated her last expression, ‘ What will become of Ruthy ?’

“ Her mother’s foolish indulgence had almost beggared her ; for the house and farm were already mortgaged, and Ruthy must maintain herself or get some one to maintain her. ‘ She could not dig, to beg she was ashamed ;’ so what did she do, but get married ; and to one of the last men I should have thought she could have fancied. He was a great brawny, shaggy-headed widower, with not indeed seven heads and ten horns,—but with what I should have thought would have been quite as frightful to her, namely, seven children and ten cows. He had also

men-servants and maid-servants, oxen and horses, dogs, sheep and poultry, and all other appurtenances of a large farm.

"That Ruthy could be spared from manual labour, I felt assured, but I thought that the care, noise and turmoil must soon kill her. I was at her wedding, and when I saw her stand beside that stout, rough-looking man, with a flush upon her cheek, which would have been unnoticed upon a complexion less delicate, I thought of a lamb covered with garlands, and laid upon the altar of sacrifice. For one moment there seemed to be a coffin before my eyes, and a sweet pale face was within it; and then I saw the grave of widow A., and an open one beside it. But I banished these fancies, and was gay with the rest.

"Now that Ruthy has been a wife for many years, I can conceive of her reasons for marrying as she did. She had been a petted child, and now that she could be one no longer, she wished to find in a partner for life, one who, with the affection of a husband, should unite the doting fondness of a parent. She was deficient in energy of mind, and vigour of intellect; but she had strong affections, and it was through these that her character was to be renovated. She had discovered at her mother's sick bed, that *she could act*; and with increased action came the ability and desire to do more: and she felt confident, that in her companion she had found one who would excuse all deficiencies, when he saw them accompanied by endeavours to do well. A word of reproach, or laugh of derision, might wholly have discouraged; but she has never received it; and her husband's indulgence has been repaid by the warmest affection, and utmost eagerness to perform every duty of her station, in which she succeeds wonderfully.

"I am now a sallow, withered old maid, but Ruthy's step is quicker and firmer, her eye brighter, and her cheek far more rosy than at the age of sixteen. She fears neither sun nor rain; she can make both butter and cheese, she has almost wholly given up playing on the piano, but she plays admirably upon the cook-stove, and is in all respects an excellent wife and a tender mother, both to her own children and to those of her predecessor.

"BETSY."

We are surprised to find so just an estimate of the "Pleasures of Science," as is contained in the paper bearing that title, by one "whose thoughts are absorbed by the daily cares of a toilsome life." We give the conclusion of it:—

"No pleasures can be purer than scientific ones, except those of religion, and none but these are less subject to the vicissitudes of life."

"A lover of science cannot regret the pleasures of youth, 'for a light is shed upon his path which brightens as the darkness of age comes on.'

"Neither are these enduring pleasures less exhilarating than those of a transitory nature. I have heard of a geologist who travelled far to satisfy himself by observation respecting a theory which he had adopted; and when he came to the mountain which was to be the test, and his warmest hopes were realized, his joy was too great for utterance. And the great Swedish Naturalist who left his own loved country to view

the different beauties of other lands, when he first saw the yellow hills of Scotland, he knelt down and blessed God that he had made furze."

The second number wears more decided marks of its origin, by more frequent reference, direct and incidental, to the situation of the writers. The first article is entitled "Factory Girls," and is a spirited and sensible reply and remonstrance addressed to the editor of the Boston Quarterly Review, who had published some reflections upon them from which this sentence is quoted at the head of the paper: "She has worked in a factory is sufficient to damn to infamy the most worthy and virtuous girl." We quote one paragraph only:—

"And whom has Mr. Brownson slandered? A class of girls who in this city alone are numbered by thousands, and who collect in many of our smaller towns by hundreds; girls generally come from quiet country homes, where their minds and manners have been formed under the eyes of worthy sons of the pilgrims and their virtuous partners, and who return again to become the wives of the free and intelligent yeomanry of New England, and the mothers of quite a proportion of our future republicans. Think for a moment how many of the next generation are to spring from mothers doomed to infamy! Ah, it may be replied, 'Mr. Brownson acknowledges that you may still be worthy and virtuous.' Then we must be a set of worthy and virtuous idiots, for no virtuous girl of common sense would choose for an occupation one that would consign her to infamy."

We give entire—

"THE PLEASURES OF FACTORY LIFE.

"'Pleasures did you say? what! pleasures in *factory* life? From many scenes with which I have become acquainted, I should judge that the pleasures of a factory life were like angels' visits, few and far between,' said a lady, whom fortune had placed above labour. [Indolence is not *above* labour, but *below* it.—Eds.] 'I could not endure such a constant clatter of machinery, that I could neither speak to be heard, nor think to be understood, even by myself. And then you have so little leisure; I could not bear such a life of fatigue. Call it by any other name rather than pleasure.'

"But stop, friend; we have some few things to offer here, and we are quite sure our views of the matter are just,—having been engaged as an operative the last four years. Pleasures there are even of factory life; and we have many known only to those of like employment. To be sure it is not so convenient to converse in the mills with those unaccustomed to them; yet we suffer no inconvenience among ourselves. But aside from the talking, where can you find a more pleasant place for contemplation? There all the powers of the mind are made active by our animating exercise; and having but one kind of labour to perform,

we need not give all our thoughts to that, but leave them measureably free for reflection on other matters.

“ The subjects for pleasureable contemplation while attending to our work, are numerous and various. Many of them are immediately around us. For example : in the mill we see displays of the wonderful power of the mind. Who can closely examine all the movements of the complicated, curious machinery, and not be led to the reflection, that the mind is boundless, and is destined to rise higher and still higher, and that it can accomplish almost anything on which it fixes its attention ?

“ In the mills we are not so far from God and nature as many persons might suppose. We cultivate, and enjoy much pleasure in cultivating, flowers and plants. A large and beautiful variety of plants is placed around the walls of the rooms, giving them more the appearance of a flower-garden than a workshop. It is there we inhale the sweet perfume of the rose, the lily, the geranium ; and with them send the sweet incense of sincere gratitude to the bountiful Giver of these rich blessings. And who can live with such a rich and pleasant source of instruction opened to him, and not be wiser and better, and consequently more happy ?

“ Another great source of pleasure is, that by becoming operatives we are often enabled to assist aged parents who have become too infirm to provide for themselves ; or perhaps to educate some orphan brother or sister, and fit them for future usefulness. And is there no pleasure in all this ? no pleasure in relieving the distressed, and removing their heavy burthens ? and is there no pleasure in rendering ourselves, by such acts, worthy the confidence and respect of those with whom we are associated ?

“ Another source is found in the fact of our becoming acquainted with some person or persons that reside in almost every part of the country. And through these we become familiar with some incidents that interest and amuse us wherever we journey ; and cause us to feel a greater interest in the scenery, inasmuch as there are gathered pleasant associations about every town, and almost every house and tree that may meet our view.

“ Let no one suppose that the ‘ factory girls ’ are without guardians. We are placed in the care of overseers, who feel under moral obligations to look after our interests ; and if we are sick, to acquaint themselves with our situation and wants, and if need be, to remove us to the hospital, where we are sure to have the best attendance, provided by the benevolence of our agents and superintendents.

“ In Lowell we enjoy abundant means of information, especially in the way of public lectures. The time of lecturing is appointed to suit the convenience of the operatives ; and sad indeed would be the picture of our Lyceums, Institutes, and scientific lecture-rooms, if all the operatives should absent themselves.

“ And last, though not least, is the pleasure of being associated with the institutions of religion, and thereby availing ourselves of the Library, Bible class, Sabbath school, and other means of instruction. Most of

us, when at home, live in the country, and therefore cannot enjoy these privileges to the same extent; and many of us not at all. And surely we ought to regard these as sources of pleasure.

“ S. G. B.”

There is a frequent recurrence to the beauties of nature, both for rest and enjoyment, which we are much pleased to observe; thus in “ The Hill-side and the Fountain Rill :”—

“ Wearied with the dull monotony of a factory life, I sought relief from the flying machinery in the many-toned sweetness of nature’s melody. And a happy change to the pent-up spirit it was, from the walled enclosure to the glad fresh air; from beholding the perfection of art, to companionship with the free children of nature—the woods, the streams, the flowers. Like a long-caged bird once more on the wing, I wandered from sweet to sweet, enjoying in each a livelier satisfaction than I had ever known until deprived of them, yet disposed to choose out for myself the most beautiful,” &c., &c.

“ The Merrimack Reverie,” thus commences :—

“ During a leisure moment in the mill, I stopt to the window to examine the plants I am cultivating. My eye glanced out upon the noble Merrimack, flowing in silent beauty and grandeur almost beneath my feet. Being in rather a roving mood, I began to sail up the stream,”—&c. &c.

The cultivation of plants and flowers is much encouraged by the superintendents of the mills. In one room in the Boott Mills the Editor says he counted above two hundred pots. Most of the operatives whose homes are not very distant return there once each year, which gives the opportunity of collecting a great number and variety of plants.

The article on “ Flowers, their beauty and instruction,” is one of the longest in the present number.

There is an excellent paper on “ Contentment,” showing the true sources of happiness and misery,—how little connection they have with extrinsic circumstances,—how greatly we are the “ artificers of our own destinies. Though we have not the power to control the tide of life’s events, though poverty, toil, and weariness may be our lot, still we *can* cultivate those intrinsic virtues which will yield us a rich supply of all that is needful for our best interests, and secure for us ‘ the soul’s calm sunshine and the heartfelt joy.’ ”

“ The Utility of Observation” is a good paper, and the remark on the superior pleasure of knowledge gained from that source is just.

"Beauty and Instruction"—"The Instructions of Affliction"—"The Nature of Man"—"Celestial Scenery"—"The Bride-
maid's Appeal"—two sketches from the "Old Maid" Betsy, are the other prose articles; and "A Sister's Tomb"—"To a Kindred Heart"—and "Lowell," a parody, are the poems of this number.

The third number opens with a more ambitious paper than any in the former ones, "The Sea of Genius," a vision, in which we find the names not only of Homer and the ancients, the popular English and American writers, but of Goethe, Schiller, Herder, Krummacher, &c. The following honest criticism upon these last we suspect will find many sympathizers:—

"The voices of some of them come to my ear like beings from another sphere; there is in them a vague indistinct sense of beauty, which I can neither appreciate nor understand. Others again seem to me like the sounds of well-known music, as it comes gently stealing over moonlit waters. Others again seem to me like jargon and nonsense."

This little lesson from the stars is good:—

"My feelings were painfully aroused, and I went to my window, that I might look upon the sparkling canopy of heaven; for when murmuring thoughts arise within me, I love to look upon the stars—not upon the brighter ones, though they shine so unconscious of their loveliness, but rather

‘I gaze upon some little star,
Which is so faint, and very far,
I almost think I gaze on air,
And doubt if aught be gleaming there.’

For the little stars say not one to another 'I am not Sirius, nor Arcturus, nor Aldeberan, and no one will heed me, and take note of my feeble rays;' but they come modestly out after their more brilliant sisters; and as darkness gathers around them, they put forth brighter and brighter rays, and give to the night sky its beauty.

"Even thus may we, like the lesser stars, come forth in our humble station of life, unenvious of those who shine in wealth, power, and splendour; and when trials, sorrows, and gloom gather about us, may we put forth every power, and do all that in us lies, to make earth glad-some."

"Gold Watches" is an amusing article, called forth by a remark intended to repress fondness for dress, by showing how little a lady can be distinguished by it:—

"O, the times! O, the manners! alas! how very sadly the world has changed! The time was when the *lady* could be distinguished from

the *no-lady* by her dress, as far as the eye could reach; but now you might stand in the same room, and, judging by outward appearance, you could not tell 'which was which.' Even gold watches are now no sure indication, for they have been worn by the lowest, even by 'many of the factory girls.' No *lady* need carry one now, for any other than the simple purpose of ascertaining the time of day or night, if so she please.

"But, seriously, why is the idea so prevalent that dress appears more objectionable in the factory girl than in any other female? Extravagance should be objected to in any one, but the exercise of taste in dress should not be denied to *them* more than to other young females.

"A gentleman may receive a thousand dollars per annum, and have half-a-dozen daughters, who all think they should dress in a style superior to that of the factory girl, who receives one or two hundred dollars per year; and when they find this impossible, they say, 'O dear! how the factory girls do rig up! we cannot get any thing but they will imitate us.' What a dreadful evil! But it is part of my belief, that out of evil good may eventually come; and if the impossibility of making dress a mark of distinction induces the conviction that *ladies* must attain some higher distinctive trait, this deplorable evil must result in a great benefit.

"Those who do not labour for their living have more time for the improvement of their minds, for the cultivation of conversational powers, and graceful manners; but if with these advantages they still need richer dress to distinguish themselves from *us*, the fault must be their own, and they should at least learn to honour merit, and acknowledge talent wherever they see it."

This is followed by a sensible remonstrance to her companions, on the prevailing "striving for distinction in dress," in which she thus expresses her opinion of the superior advantages *they* possess for forming right views on the subject:—

"I have often thought that *we* should have more common sense about such things than those who have been brought up in higher circles. We cannot expect all girls to overcome educational prejudices. The mind that can do that is of a higher order than is common. But we have not to do this; we see things more as they really are, and not through the false medium that misleads the aristocracy."

"Nature coloured by our Feelings"—"Time"—"A Morning last Summer"—"A marvellous Incident"—"Reflections at Home"—"Birds and Trees"—"Christmas"—"The Rose Bush"—"The Love of Nature a Duty"—"My Grandmother's Fireside"—"Our Daily Paths"—"Time's Changes"—"Party at Home"—are the other prose articles.

Our specimen of the poetry shall be from the only poetical piece in this number, entitled—

“ No.

“ They say it is too hard a word
 For coward lips to speak ;
 They tell us it is seldom heard
 Where moral power is weak.
 It's but two letters though at most,
 Two harmless creatures, N and O ;
 And sure he has not need to boast,
 Whatever of applause is lost,
 If nought of principle it cost,
 And truth and duty tell him so,
 Who cannot promptly answer No.

“ But that it is too hard sometimes,
 Its simple power to try,
 Bear witness all ye ills and crimes
 That stain humanity.
 Too hard ! and would *that* told it all ;
 But nay, it is too *easy* too !
 When suffering and sorrow call,
 It echoes from the rich man's hall—
 The sighs that rise, the tears that fall
 From virtue's lids, too plainly show
 How easy selfishness says No.

* * * * *

“ In that one word is magic power,
 As little as it is :
 It would have guarded Eden's bower,
 And cherish'd man in bliss :
 It would have thwarted many a plan
 Deep laid for deadly overthrow.
 Decision oft has rescued man
 From snares himself could hardly scan ;
 And often since the world began
 Hath peace, like a pure fountain's flow
 Accompanied the steadfast No.

“ Then let me wield the weapon well,
 And make its power my own ;
 Nor fear whate'er the world may tell,
 Though I may stand alone.
 But that same word when out of place
 Has been to worth the overthrow ;—
 Then let me with a soothing Yes,
 My warmest sympathy express,
 The tear from sorrow's eyelids chase—
 For when kind words of love should flow,
 Why should these lips say cruel No ?”

The first article of the fourth number is one of the "Recollections" of our old maid Betsy, which gives an interesting picture of New England village life.

Sarah D. was always the best scholar in the village,—she attended the village school—and her father taught her in the evening. When Sarah was fifteen, and had for some time spent her days in spinning instead of in school,—

"An academy was opened in a town three miles and a half distant.

"The road to the next town was very sandy and rocky, and would have made sad havoc with a pair of nice shoes; but Yankee girls know how to manage such things. Sarah always drew over her nice linen stockings a pair of socks, (or footings, as we more commonly call them,) and then put on her cow-hide shoes. Just before she turned the last corner, she took off her thick shoes, and the socks which had preserved her stockings from dust; and then putting on a pair of thin slippers, a foot was displayed, which, though not exquisitely small, was neat and pretty enough to please almost any bachelor, young or old. The old shoes and socks were then placed in a recess of a stone wall, and a rock placed over them.

"It was by management like this that Sarah D. finished her education, and it is in this way that many a New England girl prepares herself to become a teacher in her own Yankee land, or in the far west or south.

"Sarah would probably have fitted herself to be a preceptress, but her mother became paralytic, and she would not leave her. Official friends told her that if she went away she could earn money enough to hire a girl for her mother, and clothe herself handsomely, and, perhaps, lay up a little fortune besides; but she would not take their advice,—and then they said it was a pity that she had spent so much money and time for nothing, and they should think she would wish to have her learning do her some good. She could not but think it was doing her good, for it afforded occupation to a mind which might otherwise have busied itself about a neighbour's concerns, or been sullied by joining in tattling and slander."

Several other characters in the village are sketched, but we will follow Sarah, who in due time married, not the young lawyer, as all the village had settled she should, but "a smart enterprising young butcher, who carried her off to a neighbouring town."

"I visited her a short time since, after a separation of many years. Her children were about her, and I could at first hear of nothing but cutting teeth, the rash, the measles, the whooping-cough; and I thought my old friend was entirely lost to me. But after all the little folks had retired for the night, except the babe who slept beside us in the

cradle, I found in a little quiet conversation that Sarah had not lost her former tone of mind, nor her relish for mental improvement.

“ ‘But pray,’ said I, ‘is your learning now of any practical benefit to you?’ Her answer was so characteristic, that I must give it in her own words.

“ ‘When my husband comes to me for my opinion on every subject that interests him, not on account of superior talent, but of superior education; when I see him spending more money and time on books and papers than his neighbours will, and know that I enjoy more of his company and conversation than their wives do,—I feel that my learning is of practical benefit. When my children come to me and ask about the wonders of the earth and sky, and I see their eyes glisten as I point out the beauty and order which exist throughout creation; and when I see that they are not less dutiful because they can respect as well as love their mother,—then I feel that my learning is of some practical benefit. And when my little one lies sleeping in my arms, and I have a few moments for undisturbed reflection, I fix my thoughts on higher subjects than my neighbours’ household concerns, or the scandal of the day, and feel that my learning is of practical benefit. And it is my belief, that there is no lot so low, no station of life so obscure and toilsome, but that woman, *even there*, may find a cultivated mind to be of practical benefit.’

“ BETSY.”

Such are the views of the value of knowledge given by a factory girl to her companion.

“A Woman’s Voice to Woman,” is a sensible and feeling remonstrance to her fellow operatives on the ease with which they receive, and the carelessness with which they propagate surmises to the disadvantage of new comers, particularly where any circumstances excite their envy. “The Friend of All, (Hope,)” —“Lessons of the Forest,” —“Indolence and Industry, an Allegory,” —“Last Witch of Salmagundi,” —“Death of my Mother,” —“The Snow Bird,” —“Doing Good,” —“The Cousins,” —“My Burial Place,” and “I ask no Boon but Virtue,” are the other subjects of this number.

As the Editors now considered that the number of articles contributed, and the prospect of success, justified them in establishing the Lowell Offering permanently, a new series commenced in April 1841, each number containing thirty-two medium octavo pages: three numbers only have reached us. We shall not enter into so close an analysis of these. The subjects are similar. The papers are longer, particularly the tales. A piece of music is introduced in each. The papers seem written with more ease, and some translations from the French form a new feature. Abby’s Year in Lowell is too long to extract, else we should be tempted to give it to our readers. There is much good

dialogue in it—a more difficult task than narrative. Some remarks on ancient poetry are very good. From a descriptive piece of some length, “Early Morning,” we will extract the concluding remarks as one of the frequent evidences of a healthy appreciation of their own advantages which we meet throughout this publication.

“But this is all anticipation; and although the air is far more mild and soft than it has been, it is still chilly enough to remind me of my protracted meditation; yet I could not but muse awhile on the pleasures of early rising, and wonder that so many are averse or indifferent to its various attractions. Our purest and best feelings are aroused at such times; we rise from earth, and walk, as it were, among the stars, and hold communion with their spiritual inhabitants; and then we feel more forcibly our connection with beings of a higher sphere.

“Many there are who seldom witness the glory of the rising sun, or feel the pure refreshing breeze of a morn like this. Placed by affluence in situations where they are not required to labour from morning till night to earn their daily food by constant industry, and yielding to the sluggish feelings of our nature, they devote the earliest and most beautiful hours of day to unconscious sleep. In this respect the industrious working classes possess an advantage over them. They rise with the lark, and with hearts rightly attuned to enjoy the beauties of nature, they acquire energy of character to prosecute and persevere in all their undertakings; and they feel a spirit of honest independence as they look abroad on the beautiful earth, and realize that they can support themselves by their own efforts.

“And many a factory girl, besides knowing this, has the sweet consciousness of having assisted others, and added to their happiness. And are they not rewarded? Yes, the smiles of an approving conscience are theirs, and they retire to the couch of rest, with as contented a spirit—their dreams are as pleasant—their slumbers are as refreshing—and they rise at early dawn to attend to their daily avocations, with as light and buoyant hearts, and as pleasing expectations of the future—as those who do nothing but spend money, and misspend time. Nor would I exchange the blithe spirits of an early riser, although a factory girl, for the pleasures of a fashionable devotee of late hours at night, and still later hours in the morning.

“E. E. T.”

These extracts are a very fair specimen of the whole, as there is less difference in the merit of the contributions than is usual in similar collections. They bear to us the marks of being the result of cultivation, not of spontaneous growth. The Improvement Circles have, probably, called forth the first essays of the writers, to cease, most likely, with their connection with Lowell. In the meantime they will have benefitted

much by their efforts. Nothing overcomes that great obstacle to mental advancement, indistinct conceptions, so well as endeavouring to communicate our ideas to others, and we would encourage the attempt, whether in the nursery the elder child first exercises his drawing powers in rude illustrations for his lecture on astronomy, and the younger, unable yet to read, in his turn calls his observations on the habits of his pet guinea-pig, by the grand name of Natural History; or the young man collects and condenses information on some subject which, though it has been better discussed fifty times before, would in no other way have become so completely his own; or the female operative is ambitious to contribute her share to the amusement of the Improvement Circle, or the pages of the Lowell Offering.

We trust that these favourable effects will not be counteracted by an erroneous estimate of the Offering. Its great value is as a means of improvement to the Lowell operatives, and a proof of the state of the mental cultivation of a flourishing manufacturing town. We do not fear its interfering with more standard reading, and its remarks will be perused by many to whom longer moral essays would be an unattempted labour.

The Offering indicates a degree of character as well as cultivation in its contributors, we should not expect to meet with among the same class in this Country.

They are mostly the daughters of farmers, owning their own farms, and have had their intellects exercised and matured, by the variety of work and fertility of resources necessary in a newly-settled and thinly-populated country. Some are the daughters of ministers of religion. All have received a good education before they came. The law of Massachusetts requiring every child, under fifteen years of age, to spend three months of each year at school, appears to be rigorously enforced, and must have its effect both upon the general state of intelligence, and in keeping before the public mind the value and duty of education. Indeed, we doubt if the chief value of many laws does not lie rather in the impression silently made upon the public mind of certain duties being imperative, than in any positive results we can, with certainty, trace to their direct operation. How far the public opinion, which is now the effective guard of some of our most valued institutions, owes to law much of that very strength which seems to render such support unnecessary, is a question of great interest and not of very easy solution.

Upon the whole, such a view of the comparative state of the

American and the English manufacturer, as is here brought before us, ought surely to awaken the anxious attention of the British people. A large American population are congregated together in manufactories, conducting a profitable business,—the operatives, taken as a mass, religious, moral, intellectual, and healthy. Will England, Christian England, rest satisfied till, in right good earnest, and with a holy zeal, disinterested efforts are made to improve the physical and moral condition of our manufacturing population, by the removal of restrictions, and by a generous and enlightened system of Education ?

ART. II.—THOUGHTS ON THE PRESENT TENDENCIES OF CIVILIZATION.

Spe trepido : haud unquam vidi tam magna daturos,
 Tam prope me, Superos : camporum limite parvo
 Absumus à votis.

LUCAN. viii. 297-9.

Two forms of civilization have in different ages and in different countries existed in the earth, strikingly distinguished from each other in their principle and their effects.* In the one, the entire direction of society—the exclusive superintendence of its mental and spiritual interests, and, through that, the ultimate control of government, of jurisprudence, and even of material industry—has been confided to an independent and irresponsible priesthood, claiming a direct derivation of its authority from heaven, and holding the rest of mankind in slavish subjection. In the other, we find the order of social relations reversed ; the priesthood subdued ; the civil power invested with supreme authority in its place ; and the cultivation of knowledge, and the exercise of religion, taken out of the hands of an exclusive caste, and left—under the sanction of the laws—with more or less freedom of speech and action, according to the political constitution of society—to the spontaneous efforts of those classes which enjoy the rank and privileges of citizens. For an immense period of time, long before the commencement of authentic history, the inhabitants of the most favoured regions of the earth appear to have subsisted under the first of these forms of civilization, and to have attained under it to a very remarkable degree of wealth, industry and social tranquillity, and of skill in the practical arts of life. The valley of the Nile, the alluvial plains of the Euphrates and Tigris, of the Oxus, the Indus and the Ganges,—in the new world, the regions of Mexico and Peru,—and perhaps, at a period anterior to the ascendancy of the Hellenic and the Roman races, the peninsulas of Greece and Italy—were once the seats of this sacerdotal culture ; present to us through the dimness of tradition just dawning into history, the first striking contrast, in the progress of human affairs, of civilization with barbarism ; and still contain many curious and instructive monuments of the powerful and industrious multitudes that once occupied their surface.

* This observation is made by Humboldt ; *Researches into the Ancient Inhabitants of America* ; Preface.

As we descend the stream of time, the second of these forms of civilization comes into view. We observe an evident preparation made for it in the freer spirit and more independent character of different branches of the Semitic family of nations—more especially of the Hebrews and the Phœnicians ; although the precise steps of the transition to its complete realization among the Greeks are hidden from us in the obscurity of the remote past. This new form of civilization did not rest within the limits of its original domain ; it spread itself over the ancient seats of sacerdotal despotism ; and, through the conquests of Alexander, scattered the seeds of a higher mental culture in Egypt and the East. The Romans sustained it by the nature of their constitution, and the prowess of their legions ; they humbled the priesthood in every land submitted to their sway ; and through the whole of the civilized world, from the shores of the Atlantic to the frontiers of Parthia, they maintained undisputed the ascendancy of law, policy and arms.

With the introduction of Christianity, a new principle began to operate. Religion had hitherto been attached either to an independent body of priests, or to the state which assumed their functions and exercised their authority. The idea of its separating itself at once from the priest and from the magistrate, was a novelty as yet unheard of. Yet this was the great idea of primitive Christianity. It made its appeal to the hidden man of the heart ; it discarded authority and the use of outward force ; its weapons were spiritual, and its kingdom not of this world ; it conquered by conviction ; it ruled by faith ; and its empire was the conscience and the heart. History obliges us to confess that this idea was too pure and elevated to be completely realised in the actual circumstances of human nature, and amidst the overwhelming accumulation of external calamities which attended the downfall of the Roman Empire. It was perhaps quite as much a necessity of the time, as a deliberate corruption of its spirit, which embodied Christianity, after the age of Constantine, in the form of a hierarchy. In this form it subsisted, compact and unbroken, amidst the shock of hostile forms ; subduing into humanity, by its awful front and firm arm, the wild rigour of the tribes that descended from the North to impregnate with a new life the exhausted elements of the ancient civilization ; cherishing in its deep bosom, under the deadening folds of formalism and secularity, a latent spark of divine life ; and carrying safely, as in an ark, across the dark and troubled flood of strife and ignorance, the most precious relics of the mind of the old world. A priesthood is essentially conservative ; it is the natural depository of the traditions of the past. When we

no longer need its services, we should not be ungrateful for its former benefits, but remember that the very instruments of its destruction are furnished by itself.

The reformation was an effort to go back to the original principle of Christianity, and to rescue it from sacerdotal bondage. It is an epoch in the history of modern civilization, which may be compared with the great impulse of Grecian freedom in that of the old; and the effects which have accompanied the two periods bear no little analogy. We have a purer religion, and a greater accumulation of knowledge, to guide us through our course; and there are circumstances in the present intercourse of nations, and in the means of rapidly disseminating intelligence, which seem to secure the permanent ascendancy of civilization, and guarantee the perpetuity of future progress. If then we look back on the past, and compare the influence upon the human mind of the two forms of civilization, to which we have referred, we are at once made sensible of the striking difference between them. We may designate one the *stationary*, and the other the *progressive*, form of civilization. In the one, we observe society arrive with great rapidity and remarkable precision at a certain point of advancement in the arts essential to the physical well being of mankind; moulding all its ideas, habits, and institutions into a compact and harmonious whole; and then, as if crystallized, enduring for ages in one unaltered form, with scarce an indication of inward life and growth. In the other, there is great wildness and irregularity; much less certain progress at first; perpetual conflict, vicissitude and alternation; but withal, in the midst of these warring elements, the decided development of a higher and more vigorous moral life—an awakening of individual intelligence and character, which subdues and controls the outward world, and leaves through all future time indelible traces of its existence on human affairs. Through the thousands of years, during which the great priesthoods of Egypt and the East upheld their tranquil and immoveable despotism, they announce to us not one name of eminence;—they have not bequeathed to us a single work in prose or in verse, which gives utterance to the free inspirations of genius, or embodies the personal convictions of an independent searcher after truth. The monuments they have left, whether mental or material, are the work of an organized class, not the creations of individuals. But the space of the comparatively few centuries during which the Greeks enjoyed a national existence, is richly studded with names, eminent in every department of intellectual exertion—poets, historians, orators, artists, philosophers,—whose productions are still venerated as models of excellence, and the impulse of whose

commanding minds has vibrated through all the realms of thought to the present day.* The glory of their genius was reflected in the literature and philosophy of Rome, and a faint revival of its former lustre crowned the decline of the ancient civilization.

Society in the middle ages resumed the sacerdotal form, though its uniformity was broken by the energetic daring of a few great men, who prepared the way for the revolution, by which it was to be terminated:—yet, if we compare all the fruits which it produced during the thousand years that it reposed under the tutelage of the Church, from the fall of the Western to that of the Eastern Empire—with the progress of the human mind in arts, science and philosophy, in the course of the three centuries which have elapsed since the spell of authority was broken by the Reformers, and the right of free investigation has been asserted and exercised; we cannot doubt, whatever may be the occasional evils of social discord and disorganization—if progress be the condition of the highest dignity and happiness of man, and we are to estimate the degree of civilization, not by the ease and the success with which the great mass of human beings may be kept in a state of tranquil and contented acquiescence, but by the amount of moral and intellectual energy, which is called into existence, and by the richness and multiplicity of the new forms of truth and beauty, which are continually presented to view—that the few centuries which have borne the fruits of freedom and genius, infinitely outweigh in value the dull monotony of the thousands of years which preceded them, and that their power of producing such fruits must be mainly ascribed to their exemption from the despotism of the priest.

We naturally inquire, whether this progressive form of civilization may be expected to endure beyond a limited time, or whether, after having completed a certain cycle of glory, it must decline and cease, and again give place to some new modification of the stationary and despotic condition of society. The question is deeply interesting to us, because we are now involved in one of those great crises of human affairs in which society is preparing to make a turn, and momentous change is evidently at hand. The state of things which grew immediately out of the Reformation, cannot subsist much longer. It has done its work, and exhausted its results; its unsatisfactory and

* Ruhnken, perhaps the profoundest and most universal Greek scholar of his age, observes in the preface to his edition of the *Lexicon* of Timæus, that he could trace the influence of the mind of Plato, not only on the general caste of thought, but on the very forms of expression, in subsequent writers, far down into the Christian æra, to the very extinction of the Hellenic civilization.

inconsequential character is on all sides increasingly acknowledged; and it must sooner or later pass away. But what will succeed it? are we to go on to a higher and nobler freedom? or must we return again under the "beggary elements" of authority and law?

Two opposite tendencies are at this moment violently distracting our country. One party is determined on obtaining the full rights of conscience; is resolved to place all religious bodies on a footing of perfect equality; and demands from the state, that all the national provisions for education shall be made without any reference to the distinctions of sect and creed. On the other hand, an immense majority of the clergy, and no small proportion of the laity whom they instruct, are not disposed to relinquish their long-established religious ascendancy; are using every means to wrest back from the dissenters the territory they have won from them; and have set their hearts on reducing all the intellectual, moral and religious interests of society once more under the authority of the Church.—Our persuasion that such a result would prove fatal to the healthful action of the human mind, combined with our conviction, that Providence is a progressive evolution of good, drawing out of all the past, the elements of a better futurity for our race,—will not permit us to be apprehensive about the final issue of this contest. But the contest itself may be long and arduous; and the speediness as well as the completeness of its successful termination must depend on the temper, intelligence and moral principle of those who engage in it. In the meantime, therefore, it behoves us to ensure the perpetuity of right principles, by upholding the cause of unsectarian education; to spread its influences, far and wide and deep; to make provision for strengthening the minds, directing the views, and forming the characters of those, who in coming generations, are destined by their position in society to become the friends and advocates of truth and liberty.

We speak now with more immediate reference to the education of the middle classes; not only because it is to these classes that the readers of this periodical chiefly belong, but also because their moral influence is great and increasing in the present constitution of society.—The distinction of churchman and dissenter has operated most injuriously on the cause of the higher education in England. It has carried the invidious feelings of sect and party into a question, with which they ought to have no concern. It has converted those very interests of civilization, which from their pure and elevated nature ought to be, and might be, binding, humanizing and beneficent, into a

continual occasion of mutual disgust and alienation.—Its scholars, its men of science and genius, are the noblest possession of a country, which the humblest of its inhabitants should feel the proud consciousness of having a share in ; since the original aptitude for sustaining this highest vocation of humanity exists equally in all ranks, and under every variety of religious profession ; and the means of unfolding and cultivating it should be shut out from none, either by aristocratical barriers or by restraints on conscience. Every one ought to feel, that the honours and rewards of learning are open to him, if he can make himself worthy of them.

Till recently, no attempt has been made to act upon this obvious principle of reason and justice by the Government of our country ; and even now, all the great national provisions for learning are sacerdotal.* Our old universities belong exclusively to the religion of the state ; in a great measure also, to the landed aristocracy.† Exhibitions, it is true, from the great public schools and other foundations procure admission into them for those who are not endowed with the gifts of fortune, and through this avenue men of distinguished talents from the humblest ranks have obtained access to the seats of learning, and so passed on to the highest offices in Church and State. The talents of such men, by conferring a lustre on every institution to which they belong, renders excellent service to the cause which has associated them with itself, and on which their example confers a character of fair and impartial encouragement offered to youths of promise in every condition of life ; but, as it has been well remarked by an eminent writer of the day,‡ himself attached from education and principle both to the Universities and to the Church,—the price of such men's advancement has ever been after all a zealous devotion of their

* A curious illustration of this fact occurred not long ago in the case of a scientific society, one of the members of which, at his death, bequeathed the advowson of some valuable Church preferment to its president and council, to be by them bestowed as a reward for the successful cultivation of a particular branch of science. This practice, so much lauded by the admirers of our actual constitution in Church and State, leads inevitably to two bad consequences :—it draws men into the Church who have no taste for its peculiar studies and duties ; and, when they are once in it, though attracted originally by the love of science and literature, places them under restraints, which hinder them from seeking truth with the courage and single-mindedness essential to the genuine philosophical spirit. While *we* condemn our men of letters and science to be priests, Germany fills the theological chairs of her Universities with laymen.

† This peculiarly aristocratical character is not only admitted, but even justified as their traditional and distinguishing excellence, by Professor Huber of Marburg, in his recent work on the English Universities, who contends that they were never designed to breed scholars, but to educate gentlemen.

‡ Sir E. L. Bulwer in his " *England and the English.*"

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talents to the interests of the class which could alone dispense distinction and emolument, so that, if not of the aristocracy themselves, self-interest and the resistless contagion of example have a strong tendency to induce all such aspirants to imbibe the prejudices, adopt the views, and favour the objects, of the aristocracy. Men, thus raised to eminence, do little or nothing, under the actual constitution of things, to infuse a healthful popular feeling into the heart of our ancient institutions, to awaken the love of truth and humanity for their own sakes, to give them worth and dignity above the hollow conventionalisms of the world, and to prepare the way for the gradual formation of that higher aristocracy of learning, genius, and character, which must sooner or later, if the world be destined for continual progress, supersede the old one of riches and birth. For those who are not in communion with the established Church, and who refuse to subscribe to her doctrinal requirements, no course was open a very few years ago, but either to renounce altogether the honours of learning, or else to seek them in a foreign land. The best citizens, men whose minds were imbibed with the purest love of science and of truth, and who desired to consecrate their highest gifts to the honour and service of their country, had this brand put upon them by institutions calling themselves national:—Scotland, Holland and Germany, opened the doors, and proffered the honours, of their Universities to those who were excluded from the fountains of learning in their native land.

Such injustice has brought its own punishment on itself. Monopoly has been followed by its natural consequences. The love of real learning has declined in England, and the salutary reverence for high mental culture, which is so conspicuous even in the humblest ranks of some parts of the continent, and which exercises so humanizing an influence on the public mind, is a feeling almost unknown among the industrious classes of England. England, notwithstanding her many and splendid advantages, and her great hereditary fame, is confessed by all who are qualified to form an opinion, to be at the present time far behind her continental neighbours in some of the most important branches of human inquiry. The monopolists, proud of the mere possession of their exclusive privileges, rather than anxious to improve them well, have slumbered and slept, while those whom they were ignorant of or despised, were proceeding rapidly in advance of them; and the numerous and powerful industrious classes of our country, having access only to an inferior education, and occupied chiefly with practical questions of religious liberty, or of political and social economy, have

shown themselves, with some few exceptions, indifferent about studies which lie remote from their beaten track of thought, which perhaps they even look upon with some suspicion, as associated in their minds with priestly superciliousness or aristocratical arrogance, and of which at least they have never been taught to appreciate the importance. In this state of things, every friend to knowledge and civilization hailed the wise and beneficent act of a liberal Government in bestowing a charter on a truly national University—empowering it to confer degrees in arts, medicine and law, without any reference to religious distinctions—and so constituting it, as to admit of its affiliating with itself different provincial academies. This last provision was perhaps the best means that could be devised, in the actual circumstances of the country, for awakening a love of true knowledge and solid instruction in the public mind.—The problem, which has now to be tried—and it is one, the results of which will be watched with the deepest interest by every one who regards mental and moral culture as the only security of a progressive civilization—is this;—whether the material and the spiritual elements of civilization can grow up and thrive together in the same spot;—whether it be possible to plant in the centre of our great manufacturing communities, seats of learning and science, whose influence may tend to discipline, refine and ennoble the rough and vigorous intellect so actively in operation around them—cherishing the love of literature, art and philosophy, in conjunction with those more practical studies which bear upon the physical well-being of mankind—and, after the model of the great commercial societies of former ages, in the midst of facilities and incentives for the acquisition of wealth, developing the tastes, and generating the high and honourable principles, which give elegance to its enjoyment, and dignity to its application.* One of the evils incident to a manufacturing and commercial state of society, amidst the great talents and many virtues which it calls into exercise, is its tendency to produce too ardent and unremitted a devotion to the acquisition of wealth, and to make the various attributes of wealth too direct a measure of respectability. This passion, which is opposed to the progress of a true civilization, can only be checked by the tastes and the sentiments which result from the

* The following observation of Novalis is absurdly exaggerated ; but our sense of its extravagance should not blind us to the reality of the *tendencies* at which it glances.

“ The noble merchant character,—the genuine spirit of commerce,—existed only in the middle ages, especially in the German Hansetowns. The Medici, the Fugger, were merchants ; our merchants, the greatest not excepted, are shop-keepers.”—*Fragments from German Prose Writers, Translated by Mrs. Austin*, p. 51.

diffusion of a higher mental culture. To effect so desirable a change in the public sentiment, must be pronounced an aim worthy of the efforts and the zeal of every generous and enlightened mind, and they who pursue it ardently and energetically are entitled to the highest praise. It is not much indeed that a few individuals can accomplish; but they should be honoured for doing what they can, and the degree of their merit must be estimated rather by the excellence of the object which they have in view, than by the amount of means which they can at present apply towards its realization.

In connection with such efforts, it is encouraging to reflect, that the teachers of religion of every denomination have undergone a great change of character within the last five-and-twenty years. They have awaked out of the slumber of habitude and formalism: they are putting forth the utmost energies of their minds in defence of the truths and interests that are dearest to them, and summoning to their aid, with a zeal before unknown, and with a diligence that must ultimately produce the greatest effects, the aids of learning and mental cultivation. Increased bigotry and exclusiveness may seem immediately to result from this stirring of the public mind: but religious earnestness is one of the conditions of spiritual progress; and the deepest truth and the purest charity will be found at last in its train. The kingdom of God will silently grow and spread amidst this warfare of opinions; and parties apparently the most widely estranged from each other, may each be equally contributing in their own way towards its advancement. But then, each party must well understand its position in the world; and comprehend the particular task of duty assigned it, and spare no efforts to execute it conscientiously. Those above all, who have been accustomed to put forth claims to superior cultivation and intelligence, must not be wanting to themselves in the present crisis of affairs, nor repose supinely on the reputation which their predecessors have bequeathed to them. If they are prejudiced, exclusive and spiritless—the cause of truth and mental freedom, of which they have regarded themselves as the depositories and the conservators, will not be maintained; or it will be taken from them, and consigned to abler hands.

It is an agreeable persuasion, that all religious communities which possess any vitality, embody and are developing some element of the religious life, which is needed for the complete realization of the kingdom of God, and are in progress towards that Christian unity in which all will finally coalesce. It may be, that the exercise and preservation of the right of unlimited freedom of inquiry is the peculiar duty confided to that small

section of the Christian world in which this Periodical chiefly circulates. And if that be the responsibility devolved on us by Providence, as we value truth and piety—as we desire to see the whole Church of Christ steadily advancing towards that state in which peace and freedom and charity shall be happily combined—let us consider all which that responsibility implies; let us abandon a weak, self-sufficient reliance on a traditional liberalism, and henceforth found the strength of our cause on genuine cultivation and enlargement of mind—on great principles, clearly apprehended, reasoned out into their legitimate consequences, fearlessly and consistently applied. Let the sound education of our laity and ministers be the object nearest to our hearts, and supported with all our liberality and zeal; that we may swell the numbers and increase the strength of those who are needed to reconcile the antagonist forces of society,—the stiff scholastic formalism of the priesthood on one hand, and a rough unlettered barbarism on the other:—that our rising laity, imbued with the spirit of freedom and liberal learning, may demand as their coadjutors in the work of social improvement, a cultivated, enlightened and active ministry; and our ministers, furnished with the means of an education adequate to the necessities of the time, may be conscious of the moral dignity of their vocation, and defend, with a devout and fearless simplicity of heart, the precious inheritance of Truth, Freedom and Charity, which their pious and learned forefathers have committed to their trust.

J. J. T.

ART. III.—CHRISTIANITY NO SUPERSTITION.

THERE are at this time in our own country, and perhaps, though not with equal fulness, in every other land of Christendom, two currents, moving apparently in opposite directions, of extreme feeling on religion. One is disposed to the consecration of everything, the other is disposed to the consecration of nothing. One desires the multiplication of religious observances and theological restraints, and the other their total annihilation. One aims at such a control over the opinions and practices of men, as to place them in perfect spiritual subservience; the other at such an entire removal of all anchors of faith, and all feelings of devotion, as to persuade them, if possible, against the law of their own hearts. The effort of the one is to preserve in religion, the effort of the other to guard against superstition. The two states of mind are very conceivable, and a large-hearted man will have no difficulty in comprehending the peculiarity and believing in the sincerity of both. But while this on the one hand does not necessarily betray him into the weak and extravagant charity of supposing, that because both states of mind are realizable and genuine, all who profess and would promote them are equally pure, earnest and disinterested; neither on the other hand does it necessarily lead him to acquiesce in the truth, or wish for the prevalence of either, or look on with indifference as to the result.

We will endeavour to show the processes by which are formed these states of mind: and first that which opposes itself to superstition, or what it calls such. A young and enthusiastic man, we will say, of an inquiring and independent spirit, is brought up under some one of the more prevalent forms of religion in this country. From his childhood perhaps many difficulties present themselves, an explanation of which is afforded him, more or less satisfactory, for the time, but which recur again and again without any permanent solution accompanying them. He acquiesces in this state of things for some years; when his views are suddenly and powerfully affected, by coming in contact with an entirely new current of thought. He is persuaded, perhaps, that the difficulties he has felt do not in reality belong to the Christian doctrine he professes; that he may relieve himself of these, accept the enlightenment and the liberty he required, and be yet saved to the religious world, and to his profession as a Christian. But perhaps the stream of thought with which he comes in contact is wholly averse to

religion, or at least to the recognition of the religion of Christ. The representation made to him is this: Look at this book, wherein your religion is contained, how many things absurd and incredible it relates, how many facts for which there is no voucher; how many representations of God and of his dealings, unworthy of enlightened views of the great creating Power and his relations to man: observe how anthropomorphic are all the descriptions and declarations of this power. See how he is made to talk, and act, and feel, as though he were a man. Look at the frame and the laws of Nature! do you think they need amendment, alteration, or interposition? do you think that in their beauty and regularity they admit of interruption? do they not speak of their Framer more clearly and truthfully than any words spoken or supposed to be spoken by men pretending to be enlightened from heaven? With regard to the prayers put up in Christian assemblies, how can you suppose that God will change his will at the entreaty of frail creatures of his own? and as to the morality of Christ, so highly vaunted, is it anything more than any sensible and upright man could say at this day?

Stimulated by such representations as these, our young man, in full sincerity of heart, applies himself to the task of philosophizing religion, and curing the world of superstition. He unites himself to others of like mind. His idea of God is first divested, in the process through which he now passes, of all anthropomorphism; then of all personality; then of all particular moral qualities; till at last it represents merely a dim and indefinite Power, an abstraction. Some of his associates call it Nature, and some call it the Universe, and some call it nothing. He brought with him a reverence for Christ, as the highest and best of human beings. But, though at first with a little reluctance, he witnesses his descent from this elevation, and gets habituated to hear him called by the milder of his associates, "a good man," and by the rougher, an impostor. But all this, he says to himself, is only freedom of thought, only speculation, and he bears it. But there are many others, of a different caste from himself, who still unite with him in their dislike of superstition. Mankind are bound and restricted, they say, by so many absurd and noxious regulations. They live according to the laws of nature. At first the whole, though a little irreverent, sounds not so much amiss. But he begins to find out at last, what living according to Nature means; what God there is left in the world, when the God of the pure and spiritual Jesus is cast out: what religion there is still in the universe, when all the elements of

religion are taken out of the heart of man: what qualities in his associates have taken the place of too much reverence for religion: and while he finds out that there are other mental evils which are considerably worse than any of those attached to what he had called superstition, he sickens at the thought of the books which have taken place of the New Testament, and the guides that have taken place of Christ. Time passes on, and at length he appears like a withered leaf at winter's commencement: the majority of his companions, dispersed or fallen, rotting beneath the branches of that tree which now affords them no repose or shelter, or gone to augment the intensity and the amount of the superstitions they had once decried.

Beholding such things, and dreading them; not content with that aid which the Creator hath given to the cultivators of a rational religion in the very heart of man, and which is always sufficient guarantee for his return, under the guidance of sincerity and reason, back into the hopes and obligations of religion, a different set of men have attempted on the other hand to counteract the possible effects of too great laxity of religious opinion, by bracing up the many-stringed instrument of the human heart, to a tightness which too often makes the chords to snap. They reason thus: "We must not appeal to the private judgment, for we know not of what vagaries or impieties it may be guilty. The heart of man is deceitful above all things, and desperately wicked, and we dare not trust religion to its irresponsible guardianship. Religion must rest, not upon its own claims, for they may be mistaken, or not found out till too late; not upon the words of Christ or the instructions of the Bible, for these may be taken with various degrees of latitude, and interpreted in different ways. It must rest upon authority; the authority of God indeed as a foundation, but also on the authority of man as a superstructure. There must be certain guides who shall decide in virtue of the commission immediately given them by heaven in all cases of difficulty. The age of miracle, they say, is too distant, too far removed from actual test and vision; we must not suppose it past, but show that God interfereth still in the affairs of his church. The holy spirit that shone into the hearts of Jesus and the Apostles, we must not regard as shining there, once for all, to be a light unto the world; we must believe that it is communicated afresh and individually, to all the men, good or bad, worthy or unworthy, who fill the place of religious instructors, in order that they may speak to mankind with authority. There has been a growing tendency, continue the same men, to

question several articles of the faith; this must be checked, or we know not where it may end. We must not take off, we must rather add. It is better to believe a little more than is necessary than less. If men have said that the church has imposed too much upon their faith, it is high time to impose more. The age is becoming sceptical." Thus do they afford a striking instance (as Sir James M'Intosh admirably and truly expresses it, in reference to similar ill-judged efforts to promote religion) of "that infatuation which in its eagerness to rivet the bigotry of the ignorant, adopts means which infallibly tends to spread utter unbelief among the educated."

Now these are the two parties that between them make up the charge of superstition sometimes brought against Christianity. The one affords the text and the other the commentary. The one the material and the other the judgment. So much are the one set afraid of losing religion, that they smother it with a weight of clothing that does not belong to it; and so much are the others afraid of superstition, that in divesting religion of its supposed incumbrances they leave it to die of nakedness and cold. For we may fairly conclude, that they are the excesses of credulity, and the corruptions of Christ's simple faith, that first provoke the opposition of men of independent and reflecting characters, and that had these no place, there would be no inclination to attack that which in itself, while it favours the further mental and social progress, ministers to the virtue, to the hopes, to the dignity, and to the spiritual wants of man. If they had not the quite independent path of the man of science and of learning, perpetually crossed and intercepted by the absurd veto of the theologian; if they had not the free thought of the virtuous philosopher, perpetually manacled by some narrow and misdrawn dogma of the divine; if they had not the nerves of the timid shaken, the fears of the weak excited, the kind feelings of society embittered by the presumptuous denunciations of some man, as fallible as, and frequently ten times more fallible than, themselves, perpetually inflicting sorrow upon their hearts, and rousing the disdain of their resisting intellect;—if they had not these things so often around them and about them, few men, we believe in our heart, would have flung a stone against the simple faith of Jesus. But as it is, the distaste which is excited, first against the excrescences and corruptions of Christianity, extends too often afterwards to Christianity itself. The hostility at first entertained against the encroachments of religion manifests itself afterwards against religion even in its own just sphere; and men are to be found in numbers, who stigma-

tize Christianity, which is in fact the refuge of all rational devotion, as a superstition.

Now if it be so, how can we be sufficiently astonished at the bold address of one of the first missionaries of this faith, "Ye men of Athens, I perceive, that in all things ye are too superstitious?" What are we to think of those many superstitions to which it gave, as it intended to give, their death-blow at its introduction? What of the superstitions from which, if we would consult itself, it saves us even now? Why instead of inveighing against superstition, did it not avail itself of the amount which already existed, and instead of drawing men *away* from the service of the Gods many and Lords many of the Heathen world, did it not add to their number?

Before any one induce us then to call Christianity a superstition, let us consider a few particulars. First of all, what is the meaning of the word? Its derivation is from the Latin term, "*superstes*," which means survivor. It was customary with the ancient Roman parents, to offer up prayers that they might not be permitted to survive their children, but that their children should survive them. There were some so anxious upon this subject, whether with cause or without, as to be continually agitated by their alarms, and continually pouring forth their deprecatory petitions to the Gods. They were called in consequence the "*superstitiosi*," or people unduly anxious and timorous about survivorship. No doubt the word was but a short time confined to this its earliest meaning. The application of it to all other persons who upon any other subjects were unduly anxious, and who sought by their unceasing prayers to avert all possible evils that might befall them, was easy and natural. Those who were perpetually alarming themselves about what might await them in the book of fate, who were haunted with the fear of unseen evil powers, who could enjoy no blessing of life, for fear it should be taken from them, and were ever fearful lest they should have omitted some rite or observance that might have propitiated the Gods in their favour, were called generally the superstitious. We shall best bring our remarks on this subject to bear, by following out the well-known passage in the Acts, to which allusion has already been made. When wandering about Athens and waiting for his colleagues, Paul observed the overweening fear of the people or the state, lest they should have omitted adequate homage and respect to any one of the numerous Gods in whose existence they believed. For in addition to shrines or temples to almost every God of whom they knew, they had erected one at last to the unknown God. This was the crowning act of a miserable

and slavish religious dread. And the apostle was so impressed with the state of things which it seemed to indicate, the abominable bondage in which the people must be held to an uncounted host of deities, that as an apostle of Christ the first thing he felt called upon to do, was to denounce this extravagant weakness, and the first words which he uttered were accordingly those singularly bold and startling ones, "Men of Athens, I perceive that in all things ye are too superstitious," literally, too much addicted to the fear of demons, not, as some of our translators strangely prefer, "too much addicted to religion." He proceeds to tell them who is indeed this to them unknown God. And he says, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live and move and have our being; as certain of your own poets have said, for we are also his offspring."

Now this we cannot but think fair to take as a short epitome of the Christian view of God as a spirit,—and if less strictly philosophic language be in other parts of the Christian records, and at other times employed in reference to the same subject, we think we perceive a reason and a justification for it in the circumstances under which, the purposes for which, and the analogy or metaphor probably in which that language was conceived. And taking these words of St. Paul as giving therefore a correct general view of the God preached by Christ as a spirit, if any man call it superstitious, we rejoice that we have our superstition instead of his religion. The aim of Christ, and of his apostles after him, evidently was to destroy all slavish alarms, all foolish grounds of fear, in reference whether to outward rites and forms of religion, or supposed beings exercising any noxious influence upon man, and to bring all minds to the acknowledgment of one God, a spirit, who was to be worshipped in the heart and in the life, and if worshipped in these, was sure to be worshipped acceptably; who was infinitely wise and kind; above all unworthy spirit of envy, jealousy, or revenge; who was indeed the God of all creation, reigning in unsullied majesty and unceasing benignity. This was the dignified, the spiritual, the enlightened, the unsuperstitious idea of

our Maker and his providence which Christianity was to teach, and the better to see its real nature and value (for so accustomed are we to the light, that we sometimes forget that sun from which it descends upon us), let us contrast it with this picture, drawn by the faithful hand of Plutarch, of that genuine superstition, that superstition rightly so called, from which it sought to save.

“ There is nothing in heaven or on earth before which the superstitious does not tremble. Nor is it merely in the daytime that he endures this anxiety; even in sleep he is terrified by frightful images, and awakes in horror; but instead of rejoicing to find that these were only delusive shadows, he hastens away to jugglers and conjurors. Since the gods have granted us sleep as the oblivion of all sorrows, O! why dost thou thus rob thyself of this gift? since there is no other sleep which can cause thee to forget these thy dreams. Heraclitus says, all those who are awake have one and the same world; but of those asleep, each one has his own world. But the superstitious man has no world in common with others; for when awake he employs not his understanding, and when asleep he is not free from terrors; his reason dreams, but his fear is continually awake. Polycrates in Samos, and Periander in Corinth, were horrid tyrants: but no one feared them when he removed to another city. But for one who regards the dominion of the gods tyrannical and cruel, where can a land or a sea be found without gods, whither he may flee? Even oppressed slaves can demand a sale according to law, and thus obtain a kinder master, but the superstitious man can never exchange the gods before whom he trembles. When the unbeliever is taken sick he recollects his intemperance as the cause; when fallen into disgrace, he inquires what he has omitted; but when the superstitious man suffers the loss of goods, the death of kindred, adversity in business, he regards all as the stroke of an angry god, and will not strive against his misfortunes through fear of resisting the gods. The physician is driven from the sick, the consoling friend from the afflicted. There sits the superstitious man before the door, wrapped in sackcloth, or his loins girded with dirty rags; often he rolls himself naked in the dirt, and proclaims aloud whatever sins or faults he may chance to have committed: he has eaten such and such things, he has gone this or that way, which the demon did not approve.”

But powerful as this picture is of the superstitions from which Christianity could and did relieve, it is still of the milder kind; it embraces not, it touches not on those horrible rites practised as worships, in which parents, as an offering to the gods, sacrificed the life or prostituted the honour of their own children. Let every good man who takes a survey of the heathen world at and before the time of Christ, and sees things otherwise incredible established at the mouths of many witnesses, even the

unbiassed and the unconcerned, seal his lips to the taunt that calls Christianity a superstition, and bless God for that light which shone into the world's dark heart at that time, and shineth still. But some, far more moderate than any that we have alluded to, will say—No! we grant all that is said about the elevated, the benign, the spiritual views of God, of his character, and of his dealings, taught by Christ. We allow that the morality inculcated by him is that of the perfection of human character and attainment, and when inferred and collected from his parable and his metaphor, comes to us with a grace so attractive, a simplicity so impressive, a convincingness so irresistible, that we bow before the Preacher at once, and confess him as our teacher and our guide. Those bright, confident, never-wavering assertions that man is an immortal being, too, and those dim shadowings and mysterious indications of that future state, that would have been incomprehensible to us, even if described, command also our reverence and homage to the Teachership of Christ. But still, they continue, we sometimes are compelled to think of Christianity as a better kind of superstition,—as good, well-meaning, pure, but as a superstition still. At first we are astonished at hearing such apparently contradictory statements. We can see in Mahometanism a superstition; we can see in every form of Paganism a superstition; we can see in Catholicism, nay, in some forms of Protestantism, much that is superstitious: but to look at Christianity, springing up where it did, and when it did,—to look at Christianity teaching what it did, and how it did,—to look at Christ himself, its calm, dignified, and self-possessed Finisher and Founder; to acknowledge its consummate excellence and purity, the need under which the world lay of its introduction, and call it still a higher kind of superstition, excites in us the greatest wonder, and seems at first to us an enigma. On more inquiry we find that the sole ground on which it appears in such a derogatory light to this class of minds, is this, that it claims for Christ inspiration and miraculous power. Now this, of course, we grant, it does, for after full examination of the various systems of the rationalists, we cannot see how we can receive the records of Christianity as furnishing us with our only original knowledge on this subject, and deny that this claim is distinctly and emphatically made. “But though certainly made,” the objectors reply, “it is made under a misapprehension; under a mistaken view of the real and accounting causes; with no intention in the parties to deceive others, but in consequence of their being deceived themselves.” Into the enormous difficulties of detail, into the inconsistencies, the miracles of credulity, and contri-

vance which this view would compel us to receive as probable; nay, as actual, if we hold the documents to be the productions of eye-witnesses, we do not at present enter. Suffice it to say, that the objector (and though sometimes a quiet, he is by no means a rare one) deems this claim sufficient to stamp the religion that makes it as a superstition. Now we would briefly offer to his attention three considerations on this his verdict.

Firstly. In the first place, that to which he objects forms the *machinery* of Christianity, not Christianity itself. It forms the means, and the instrumentality by which it was introduced, received and confirmed in the world. It was intended primarily for contemporaries, as a help to, and confirmation of, their faith. It was intended to give them assurance of the truth and value of what was taught, and to make them rely with confidence and security on its authority. This end it subserves still; but if any man feels within himself, from the nature of this religion and of his own heart, that that religion is God's gift to him; if he feels the revelation in the mind and teachings of Christ accord with, and interpret, the less distinct revelation within himself; if it approves itself to him as so essential, so accordant with his nature as to be necessarily true; if in its many voices there are to him distinct messages from God; if he does not *require* that help to his faith in it, which other men require, but has sufficient testimony within:—then let him rejoice in the evidence he *has* within him. But if a more palpable machinery of evidence was requisite and was employed at a time when the spirit of man was not, as in many cases now, become moulded to Christianity, but had to be taken as it were by storm, and have its attention arrested, and its belief commanded, and if with others, perhaps the mass of men, this is requisite still,—let him not call the religion a superstition because its records declare that there were proofs offered at the time which his particular mind cannot easily receive, or does not stand in need of eighteen centuries after.

Secondly. The objector believes in God; he believes in His providence, he believes that God careth for the best interests and happiness of all that he hath made, and for the race of man. Now we must suppose, that after being created with an intelligent spirit, and placed in an abundant and beauteous world, the best gift that was ever afterward conferred upon man, was this same religion of Jesus. It being such, he would not find fault with the language if we said “God was specially with us in the ministry of Christ,” that “there was a special providence in his mission.” Now we certainly think that if this were the case, the objector to Christianity has made too much of the

particular fact of miracles as connected with its ministration. For if we believe in the existence of God, if we believe in His providence, if we believe that after man's creation and placing in this world, Christianity was God's best gift to him, we cannot think what extraordinary instance of superstition it can be, to assert that this same God endowed the bearer of this gift with a certain power that should command attention to it, confirm its teachings, and give confidence in its authority. At any rate, we cannot see why, on the mere ground of such claims being made, any one would be entitled to call the religion making them a superstition.

Thirdly. When any man will tell us to what extent and in what manner God influences with moral power or wisdom the minds of any of his creatures; what limit there is beyond which he cannot go, or what mode there is out of which he cannot act, then may we agree to his calling that religion which claims an influence from Him for its founder beyond that limit, and out of that mode, a superstition.

In the meantime we must believe that the same God who first gave man understanding, can affect and influence that understanding, such way, and for such purpose, as seemeth good to Him. What is the precise meaning of inspiration, how that God, who surely may affect and hold communion with the minds of his creatures, influenced the mind of Christ, we cannot tell. If we believe in Christianity as a great gift of God,—we cannot suppose that God left the mind of him that was to bear it to us, unfurnished for his mission. But how, and to what extent the knowledge requisite was conveyed, we are not required to know, nor can we tell; but surely, to say that this great and pure religion is a superstition, because its records declare that that knowledge *was* given to Jesus by our Father, is a proceeding too summary to be wise, and involving an assertion of impossibility, which human ignorance is not competent to make. We believe the candid and reflecting mind, seeing what Christianity is in itself, independent of these concomitants; what it did on its introduction; how its beautiful spirit is entering more and more into the views of men and the laws and policy of nations, and what we should be or do without it,—will confess that the grounds we have mentioned are most slender and insufficient ones for even the wisest of our time, much less the confident, half-educated sneerer, to designate a superstition. The religion before which Locke and Bacon and Newton, the greatest minds of our country, unequivocally bowed, and which they ably defended, was not a superstition.

Of it, as of Christ, we may indefinitely (and the more

indefinitely, the more modestly and truly) say, "It is the vine, the Father is the husbandman." How much of the influences that have reared it are of heaven, how much of earth, we may not be enabled, as certainly we are not called upon, to decide. How much of its nutrition it owes to the soil in which it stands: how much to the air that blows around it: how much to the rains that descend upon it from heaven,—we cannot say. But when we look at the heavenly fruit, so full of nourishment and power, we believe that all good men, when not too closely fettered by the terms and the definitions of the schools, will gratefully aver, that our Father is the husbandman, and that to Him, however reared, however cultured it may have been, to Him should be thanksgiving for the gift.

C. W.

ART. IV.—LETTERS FROM ITALY TO A YOUNGER SISTER. By CATHARINE TAYLOR. 2 vols. John Murray, Albemarle Street, London.

WE are almost tempted to ask with the author in her modest preface to the work before us, "Can anything new be said of Italy," that ground we have so often been invited to tread with the poet, the antiquary, the enthusiast of every description? and perhaps nothing strictly new is said in Miss Taylor's book regarding Italy. "I at once confess that in writing, my object has not been novelty but utility, for amongst the various works on Italy, I have not found one which brings this country, with all its interesting associations, within the reach of young people." "As it has been my chief wish to awaken an interest in subjects of importance, to stimulate rather than to satisfy the young mind, I have endeavoured to give such brief historical sketches as might lead to a further and deeper study of the events in which Italy has acted so great a part; in literature, to advert to the treasures which the Italian language contains; and in art, to furnish such information as might assist in the formation of a pure and correct taste."

Such is Miss Taylor's object, and most admirably has she accomplished it. There is a freshness and individuality in her impressions, a reality in her descriptions, which convinces the reader that they are the faithful transcript of a journal really kept at the time. The historical sketches are well fitted for their purpose, though it is impossible in so short a space to give anything but a sort of frame-work, which, connected as it is with the scenes of action, cannot fail, we think, to engage the young reader to fill up the picture. There is just enough given of the history of the men who throw such lustre over the middle ages, and whose names are sacred to our ears even in childhood, Petrarca, Michael Angelo, Dante, Palestrina, &c., to make you feel they were living acting men, mingling with the crowd around, gradually rising from their obscurity, struggling with neglect and poverty, till by the force of genius alone they bowed even kings and prelates in admiration before their works, and forced princes to solicit their presence, as shedding the brightest splendour around their thrones.

With a very happy power Miss Taylor has blended the instructive and the interesting, and offers no temptation to the young student to leave the one and read the other. While she speaks of the beautiful picture or the gorgeous magnificence of

the palace or cathedral, your interest is insensibly engaged, in an account of the artist, the school he founded, or sprang from, or the history of the princes who once walked those now silent courts,—or of the architect, who, in forming a temple for the deity, raised an imperishable monument of himself. And while we are tempted to sigh for a return of those days of splendour, the tale of the dark crimes which have stained those marble halls overshadows the picture, and mingles gloomily with the dim grandeur around.

With a mind well stored with the histories of its men and countries, and a taste for the beautiful in nature and art, she cannot fail to be a most interesting companion through this classic land. There is a very interesting account of her journey to Rome—a sketch of Genoa and its history—of Florence, whose very name recalls a thousand associations of beauty and fame, where, after the art had slumbered under the dominion of barbarians, painting again revived, and Florence, about the thirteenth century, gave birth to the first artist of any eminence, Cimabue: and where, educated in the great school of literature and art at that period, the palace of Lorenzo de Medici, lived Michael Angelo, the painter, the sculptor, the architect and the poet; here also flourished Dante, the friend he so loved and admired. But though our author pauses by the way, Rome is the land of promise, the shrine she longs to reach. She speaks thus of the approach to it:—

“The sun rose gloriously, revealing the wide Campagna of Rome, which stretched around us as far as the eye could reach—a vast desert. Surely nothing on earth can be more imposing than the approach to Rome: for many miles in every direction, the city is encompassed by barren tracts of country scattered with ruins; the far-spreading waste lies in death-like silence, and the few human beings whom you meet are like spectres mourning over the destruction around. It is as if the curse of Heaven was on the country—as if in sinking, the mighty empress of the world had drawn into the vortex that engulfed her, the whole surrounding country, leaving it, like herself, a vast and desolate ruin.”—Vol. i. p. 95.

There is an interesting outline of the principal features of Roman history, down to the time of the last struggle for liberty instigated by Rienzi. The outlines of that dying effort of Roman freedom cannot be filled up, we believe, with greater interest and truth, perhaps, than in the pages of a most able author of our own day; we refer to Bulwer's *Rienzi*.

Like all other travellers, if they would acknowledge it, the first feeling was that of disappointment at the magnitude of St. Peter's:—

"In gradually examining the details of this noble edifice, astonishment takes the place of disappointment; the mind begins to comprehend its vastness, as a whole, and an indefinable sensation of wonder steals over it.

* * * * *

We walked slowly up the centre aisle, until we stood beneath the dome; then sitting down on the steps of a confessional, we quietly gazed on its immensity. It is at this moment that the mind acknowledges all the power of Michael Angelo. The statues in the sacristy at Florence were forgotten, and I felt that here his greatness truly merits the praise of Ariosto:—

Michele più mortale, Angelo divino!"

—Vol. i. p. 126.

We quote part of a description of the Vatican, as giving some idea of the rich profusion of beauty and grandeur in those galleries and palaces:—

"On our second visit we penetrated further, and entered a magnificent hall, in the floor of which is inserted a beautiful Mosaic from Adrian's villa at Tivoli. Stairs of pure white marble lead to the galleries above: ascending these, with somewhat of the feeling with which one might wander through a fairy palace, we found on our right a small but exquisite room, which increased the illusion. It is called 'La Stanza della Biga,' from a chariot drawn by two horses of white marble, which occupies the centre of the room.

"It was like enchantment to me, the marble walls, the Mosaic floors, the magnificent vases, the glorious creations of genius which stood around me—there seemed no end to the treasures of the place. Another long gallery succeeded, filled with smaller vases of oriental alabaster, candelabra, and lamps of exquisite form: and, more charming than all, statues of beautiful little children, one struggling with a swan as large as himself, another caressing a bird. This corridor leads to the picture gallery, which contains some of the choicest paintings in the world. The collection is not a large one, but every picture is a treasure of inestimable price; the last and finest work of Rafael, his 'Transfiguration,' is amongst them."*—Vol. i. p. 142.

There must be an ever fresh delight to those who visit Rome, in the sacred names which every where greet your ear; to wander through the city and to find yourself on the Capitol, in the Forum, gazing on the arch of Septimius Severus, or the beautiful portico of the Pantheon, or standing amid the ruins of the Coliseum. There is a spell in the very words to rouse all the enthusiasm and poetry of our souls, and our spirit's dwelling

* I knew nothing of Rafael as a painter until I came to Rome, but in his works I find all that I had conceived of the beautiful in art.

place is for a time not amidst the departed glories of the past, but with the living Rome of our youthful studies :—

“ The view from the highest point of the Coliseum is very striking ; we looked down on the grass-grown arena, and then on its circling arches, as they stood out against the clear blue sky, while streams of golden light fell through them on the crumbling walls and broken columns. The mighty city lay before us in its silent desolation ; on one side the arches of Nero’s ‘ Golden House ;’ behind them, the dark ruins of the Baths of Titus, the palace of the Cæsars, with its long line of tottering walls, and the arches of Titus and Constantine.”

We must be pardoned for quoting that inimitable description of the Coliseum by Lord Byron, which has, perhaps, never been surpassed in beauty, and which rises so forcibly to the mind we cannot stop the pen.

“ Arches on arches ! as it were that Rome,
Collecting the chief trophies of her line,
Would build up all her triumphs in one dome,
Her Coliseum stands ; the moonbeams shine
As ’twere its natural torches, for divine
Should be the light which streams here, to illumine
This long explored but still exhaustless mine
Of contemplation ; and the azure gloom
Of an Italian night, where the deep skies assume

“ Hues which have words, and speak to ye of heaven,
Floats o’er this vast and wondrous monument,
And shadows forth its glory. There is given
Unto the things of earth, which Time hath bent,
A spirit’s feeling, and where he hath leant
His hand, but broke his scythe, there is a power
And magic in the ruined battlement,
For which the palace of the present hour
Must yield its pomp, and wait till ages are its dower.”

Childe Harold, Canto IV.

But it is time we should speak of the spiritual as well as temporal grandeur of Rome, that seat of papal glory and tyranny ; with its strange mingling of earthly splendour and humiliation, its beauties and deformities. Wandering through these magnificent edifices reared by man for the worship of his Creator, we feel it was a worthy homage to devote his heaven-sent powers to such works, and many are the spirits which have burned with higher rapture, or bowed in deeper humility, beneath the influence of those mighty works. But this is only one side of the picture, and most painful is it to turn to the other. Hear what

Goethe says, in speaking of some of the Roman Catholic ceremonies he witnessed at Rome:—

“ A strange longing seized me that the head of the church should open his golden lips and kindle us into rapture. When, however, I saw him before the altar, moving here and there, turning now to this side, now to that, muttering and gesticulating like a common priest, there stirred within me the hereditary sin of Protestantism, and the well-known sacrifice of the mass could by no means satisfy me. Even when a boy, Christ taught through oral exposition of the Scriptures, and in his youth we may be sure he did not minister in silence; for as we learn from the Gospel, he spoke willingly and with power. What would he say, I thought, could he enter now, and witness his representative on earth murmuring thus, and shuffling about hither and thither?”

Miss Taylor was fortunate in witnessing Catholicism in its full splendour on Christmas-day. There is a spirited description of all its pomps, the cardinals in their sumptuous robes of bright scarlet or more splendid white satin and gold, with their train of servants, the ambassador with his suite, the peasants in their festal garments, the body-guard of his Holiness, consisting of the sons of noble Roman families, their dress of scarlet and silver, with graceful plumes of drooping feathers, sweeping through the splendid aisles of St. Peter. But we will content ourselves with extracting the description of the elevation of the Host:—

“ At last the Pope arose, and, supported by two cardinals, approached the altar; clouds of incense ascended from the fuming censers as he elevated the Host. That was a moment never to be forgotten; the whole multitude was prostrate, every head was bent in adoration; the arms of the soldiers fell to the ground with a clanging sound, and a death-like silence followed. I scarcely dared to breathe; when from the far-end of the long aisle the full and silvery notes of a trumpet stole upon my ear like sounds from heaven. Amidst assembled thousands the Pope alone was standing; three times he raised the cup, while a stream of glowing sunshine, falling on his uncovered head, seemed to light up the altar: then he replaced the chalice; the people rose, and loud hosannas resounded through the mighty dome. There was a power in the scene at that moment which even my heretic heart acknowledged; I forgot the weak emblem which was the object of adoration, and my thoughts rose to Him who is the only fountain of life and light and all things.”—Vol. i. p. 174.

We almost feel as if the days of Solomon were revived; it sounds more like the dedication of the Temple at Jerusalem, with all its ceremonies and pageants, than the worship ema-

nating from the disciples of the lowly Jesus, whose kingdom is not of this world. It is curious to trace the mingling of Paganism and Catholicism, of which Miss Taylor mentions several instances, in which the symbols of heathenism were converted into Christian emblems :—

“ The vines and the genii sporting amongst its tendrils, and all the rites of Bacchus, were by the first Christians made symbolical of the vineyard of faith ; the ear of corn employed in the rites of Ceres, became significant of the sacramental bread ; Venus’ doves became the Holy Ghost. * * * Diana’s stag, the Christian soul thirsting for the living waters : one Evangelist was gifted with Jupiter’s eagle, another with Cybele’s lion.”

And even the statue of St. Peter was originally a statue of Jupiter Capitolinus ! It was transformed by one of the Popes into St. Peter, and now sits near the high altar, under a crimson canopy, with the keys of heaven in his hand.

We should willingly, would our space allow, follow our author through these palaces, and extract some of her graphic descriptions of paintings and sculpture, but we must use our recommendation, as far as it goes, to obtain a perusal for the work itself. With a pride which may be excused, we must record her testimony to the merits of our countryman, Gibson, who, full of a deep feeling and love of his art, makes the beauty of his productions felt, even amid those treasures of ancient and modern sculpture, and who first received encouragement and impulse from the gifted biographer of Lorenzo de Medici.

Nor is Miss Taylor silent on the much-praised beauty of the Italian peasantry. Though occasionally speaking of it in other places, Velletri, which they reached on a festa day in honour of the Virgin, seems the first in which it very much struck her :—

“ Here I first acknowledged the full power of Italian beauty : the women of Velletri are celebrated for their loveliness. * * * * Arrayed in their holiday dresses, so beautiful in their brilliant colours and picturesque forms, these graceful creatures, moving about with the dignity of Roman matrons, or bending in adoration before the image of the Madonna, were studies for an artist. As we walked up the aisle, many a bright glance was turned on us ; and the half-uttered prayer to the Virgin was suspended for the gaze and whisper of curiosity and wonder.”—Vol. ii. p. 3.

In speaking of Boccaccio and Petrarca, whose friendship began in Naples and never afterwards languished, she mentions an interesting anecdote of the superiority of Boccaccio’s mind.

Whilst Petrarca, absorbed in the study of the writers of antiquity, totally neglected the great and glorious poet of his native land, affecting to despise every thing written in his native tongue, Boccaccio felt and acknowledged the sublimity of the *Divina Commedia*; it was his constant study and delight, and his mind became imbued with its spirit and beauty. Boccaccio deeply lamented this narrowmindedness in his friend, and in the hope of awakening him to an appreciation of Dante's genius, he transcribed with his own hands the whole of the *Divina Commedia*, and having caused it to be richly illuminated, and the head of each canto emblazoned with the arms of Petrarca, he presented it to him; it failed, however, in producing its intended effect. Nor can we here forbear mentioning their friend and patroness, Giovanna, the unfortunate and calumniated, though innocent Queen of Naples. "There is a portrait of her, by Leonardi da Vinci, painted, it is said, from an original sketch. She is represented as fair, with rich golden tresses and hazel eyes: the exquisite form of the face, and her delicate features, are heightened by beauty of expression; there is something, I would say, angelic in that countenance, dignity and strength, tempered by purity, sweetness and benignity, 'a sweet and true majesty,' guileless and winning, yet born to govern and command."

Then follows a sketch of this romance of real life. Her tragic history recalls that of our own unfortunate Mary of Scotland; but, unlike her story, which darkens as it is unravelled, the calumnies which have rested on the memory of the beautiful Queen of Naples disappear before the inquirer, leaving her reputation as bright and pure as her transcendant loveliness.

We will only make one other extract, a description of the monument to Canova, in the Chiesa dei Frari, at Venice. It stands close to the tomb of Titian, and there is an interesting fact connected with it:—

"About fifty years ago a subscription was made to erect a monument to Titian, which Canova designed: the execution of this, however, was stopped by the fall of the republic, and in the monument of the great sculptor his own design was adopted. It is very beautiful: a half-open door occupies the centre of a pyramid of Carrara marble, and a graceful veiled figure, representing Sculpture, advances with a funereal urn; behind her is the Genius of this art, bearing a torch, and followed by two allegorical figures of Painting and Architecture, with their attendant genii, each carrying a wreath to hang on the tomb of the great master. They are ascending the steps on one side, which conduct to the door, and on the other is a sleeping lion, and the Genius of Life

with an extinguished torch. A medallion bust of Canova surmounts the whole, encircled by a serpent.”—Vol. ii. p. 211.

England, Germany and France largely contributed ; America sent her tribute also to defray the cost, and Italy supplied the rest. The simple inscription it bears is,

“ Ex consolatione Europæ universæ.”

ART. V.—THE INTRODUCTION TO THE HISTORY
OF FRANCE. BY J. C. L. SIMONDE DE SISMONDI.

It is a frequent complaint that we know much less of the history of modern nations than of that of the Greeks and Romans; that we understand less of their policy, and of the development of their institutions; that our sensibility is less awakened by the memorials of later events than by those of antiquity. Modern history, it is said, excites only a languid interest, and in spite of the repeated efforts of those who wish to become acquainted with it, is forgotten almost immediately.

This reproach has been applied most particularly to the history of France, precisely because it is felt, not by the French alone, but by all Europeans, that it is most requisite that it should be universally well known. The central situation of France, the long duration of her monarchy, the supremacy which she has once or twice obtained over the rest of the West of Europe, have so wound up her destiny, with that of other European nations, that the revolutions which have taken place in them have almost always had their origin in those of France; and after their national history, the history of France is what every other nation ought especially to study. Germany, Italy, the North of Spain, Savoy, Belgium, and Switzerland, have all made part of the monarchy of the Franks under the Merovingian or Carlovingian dynasties. The history of all the nations which inhabit these countries, at the present time, begins by their submission to the monarchy of the Franks. With that of the British Isles it is nearly connected by the rivalry of the English, and by alliances with the Scotch. Thus foreigners as well as natives are led by a strong interest to study the annals of France, whilst they are continually repelled by the manner in which they have been written. Not but that the history of France has been by turns the object of laborious research, and of philosophical speculation. All the patience, perseverance, ingenious criticism, historical divination with which national pride, veneration for antiquity, respect for the illustrious names of families or individuals, could inspire learned men, have been exhausted, to drag from the darkness of the middle ages the origin of her monarchy. All the ingenious theories, the eloquence, the poetry, the philosophical meditation, which speculative talent, which enthusiasm for kings, for nobility, for ancient laws, for religion, even for liberty, could inspire, have been employed by men, gifted with rare ability, to arrange

facts, so as to explain one by another, and to reanimate those well known, without our being able to discover in them by what principle of life one could have originated another.

What then is the reason that a history, rich in great events, has been thus stripped of all interest, a history in which every name of places and of families, speaking to the imagination of Frenchmen, must recal interesting recollections, in which light is thrown on every event by opinions and customs still existing, or of which traces at least remain ; in which the attention ought to be awakened by rights still enjoyed, or by those, the loss of which is still deplored ?

It may be replied in a general manner to this question, that the great cause of the want of interest in the history of France, and in all modern histories, is the want of truth, of that complete truth without caution, without mental reservation, which is only found in the historians of antiquity.

No modern history is entirely free from those imposed falsehoods, that conventional flattery, that respect ful reserve, which entirely destroy our confidence in the writer, and our comprehension of the facts he relates, because the links which connect them are hidden. The religion and politics of a state, those two great levers, which put in motion all human society, have never been discussed with complete unreserve ; never has blame been freely attached to whatever appeared to deserve it. Even those writers who wished to attack the church or the monarchy have veiled their sometimes exaggerated accusations, under protestations not less false : protestations of respect serving to mask aggression. They seem to depend on their readers not understanding literally all they say ; and they employ a great deal of talent to destroy that character for good faith, the most important to be preserved by all who wish to be listened to.

It is not the slavery of the press alone which has prevented the writers of history from telling the truth as they have seen and known it. The authority attributed to past times has perverted historical criticism, by making it serve all parties and all objects. Many great writers have not scrupled to torture facts, that they might bring forward under their sanction, opinions, the theory of which they dared not expose ; many others have believed that they could discover in past times, those principles which they desired to establish in the present. The rights of the present generation have been sought for in history, not examples to be a guide to posterity. The measure of the prerogatives of kings, of the liberties of the people, has been demanded from past ages, as if nothing could exist now which had not formerly existed, and truth has suffered because every

party has falsified ancient events, that they might convert them into arms in favour of new pretensions.

History is the basis of social science, but it is because she presents us with an assemblage of the lessons which experience has taught, not of the titles which force or fraud have acquired. The legislator who endeavours to organize society ought to seek for what tends most to the moral development, and to the happiness of men. His only guide in this search is experience; he cannot, however, be enlightened by his own, since it frequently requires many generations for the result of laws and institutions to be known. It is therefore the experience of the whole world that he must consult, he must compare the effects of the same cause in different countries and in different circumstances, that he may disentangle the cause from the accidents which render it complex. One single fact, one single event, can scarcely be regarded in this science as an instructive example, because it is too difficult to assign to it its true cause, and to strip it of all those accidental circumstances which will not occur again. It is difficult too, in judging of an isolated fact, to keep continually in view the received habits, the deeply-rooted prejudices, the prevalent opinions of any given period, the point of honour peculiar to any nation, its state as to riches or poverty, its pastoral, agricultural or manufacturing occupations, the servile salaried or independent condition of the lower classes of society. To judge of the Spartiates of the present day by the Spartans in the time of Lycurgus, or of the Franks of the time of Clovis by the French of our times, would be to make experience give credit to absurdity; for what satisfied our fathers would most probably only offend us. But if the isolated effects attributed to any institution would only lead to error, the constantly analogous effects of similar institutions afford the only evidence of which social science is susceptible.

In forming those associations which constitute political bodies, men ought to propose to themselves a double end; first their happiness, next their moral improvement. It is not from an anterior contract, it is not primitive engagements which bind men now to the state, of which they form a part: it is, that every day they sacrifice a part of their rights in return for a positive social protection. They are, and they remain, the same nation, not because of the past, but because of the future; because of the security which is guaranteed to them by political order; because of the moral development which union, strength, peace, liberty and happiness must produce. Rights are not founded on the laws, or the constitutional arrangements of States. On the contrary, these laws, these constitutional ar-

rangements, are only means to guarantee to all men their anterior right to happiness and virtue ; means to maintain on equitable terms that daily exchange, which every member of the State makes, of a part of his independence for a certain protection. The advantage of all may require that, in the name of all, each should be obliged to accept the terms of this exchange : but nothing can absolve the legislator from making this exchange advantageous. A citizen of the State is not permitted to say, in order to excuse himself from fulfilling social obligations, that he has not given his consent to them ; the advantage of all requires that this consent should be taken for granted. But every citizen, every nation, may always plead that the conditions of the association are prejudicial and not useful : that it deprives them of more rights than it gives them privileges ; that it is not calculated for the advantage of all, or does not produce that advantage ; that it makes man unhappy, or debases him ; that it attacks his enjoyment, or his virtue ; that it is opposed to his prosperity or to his improvement.

It is in the name of universal good that society exists ; it is by reason of what man hopes to gain by it that society has acquired rights ; all these rights are annihilated if the object has failed, if the association is oppressive. Thus laws and institutions which have not for their end and effect the constant progress of the human race towards happiness and moral amelioration, should they have existed from the earliest historial ages, are not the less amenable to reform or abolition, for they are in contradiction to the primitive right of mankind, his most ancient and prescriptive right. A law which violence or usurpation may have established, but of which the result may be to make men better and happier, would be legitimatised by that result, for that is the only end, and the only guarantee of all law. Time and duration are not a principle of right, but a means of stability, a guarantee of experience ; law must be judged by history, not founded on it. After having told us that our fathers did so and so, history must demonstrate to us, that they were the better for so doing, otherwise their example shows us what we ought to avoid, not what we ought to follow.

It is not thus that history has been considered in France ; she has been made use of to establish the rights of kings, or of dukes and peers, or of parliaments, or of prelates, or of the people. Instead of demanding from her an account of the faults of all these powers, that they might be avoided for the future, men, not less ingenious than learned, have perverted facts, that they might appeal to them in support of their theories : for, their respect for the past not being sufficient to repress the spring of

their imagination, they have, and almost always with conscientious intentions, created an antiquity in accordance with their own wishes, that they might afterwards make it a foundation for their own systems. Boulainvilliers, Du Bos, Montesquieu, l'Abbé de Mably, and in our own time, more than one party writer, have sought in the ancient monarchy, for rights which they regretted, or which they wished to establish. They would have considered facts with more impartiality, they would have represented them under truer colours, they would have sacrificed less to the spirit of system, if they had not lost sight of the principle, that an ancient custom does not prove a right, any more than an abuse, and that the past ought to enlighten, but not to bind us.

This reproach may also in part be attached to the learned men and civilians of Germany, though their immense research, their ingenious criticism, and that art of bringing circumstances together, by which new truths are devolved from ancient facts, have shed a totally unexpected light on antiquities common to the Franks and to the Germans. But they have been too much in love with their own work, too desirous of presenting to the admiration and imitation of their contemporaries the ancient institutions which they have discovered or guessed at; occupied unceasingly in claiming from their princes those rights of their city or their country, which are withheld, they imagined that it was as ancient German rights that they ought to demand them; and they have not sufficiently observed that the rights of which they speak ought to be judged by their effects; that the liberty, the justice and the wisdom of their forefathers, the marks of which they pretend to find in their legislation, could be only proved by a prosperity which is in vain sought for in the history of those times when that legislation was in force.

Historical truth has been almost universally perverted in another manner; by that partiality which most historians have imposed upon themselves as a national duty. They have seemed to think that their patriotism called upon them, above every thing else, to be the advocates of their own nation, and of its princes. The French nation is so great and glorious, that she need feel no shame at the recollection of her reverses, or her faults: and it may be said of the gendarmes of Francis the First, "*qu'ils n'étaient que lièvres armés,*" only armed hares, without any fear of casting a doubt on the national courage. If it were even true, that during a whole generation, or during several generations, that valour, of which the nation has given so many proofs, had been entirely extinguished, far from

dissembling this fact, or stifling the recollection of it, it ought more particularly to be attended to, that the explanation may be sought for in the institutions of that period. Whilst our whole study ought to be, to trace back facts to their causes, can we understand any of them if we suppress their effects?

To dissemble the vices of the Government, is, on the part of the historian, still more imprudent and criminal. When we collect national memorials, we ought to think less of the reputation of the dead, than of the welfare of the living. Clovis, Philippe le Bel, or Louis the Thirteenth, will not suffer from the reproaches cast on their memory, but the sufferings which they inflicted on their contemporaries will be renewed on us and our descendants, if we do not learn by their example what treachery may be allied to false piety, what crimes may be hidden under the cloak of policy, what cruelty may be the consequence of weakness alone; if we do not see into what an abyss a nation is dragged by absolute power. What can we learn of the education of princes, of the intrigues of ministers, of the discontents of the people, if kings are always portrayed to us different from what they really were? Of what use to us are the flattering portraits, the justifications of the kings of Burgundy, so well written by Le Pere Plancher; of the kings of the Visigoths by Les Peres Vic and Vaissette; of the kings of France by Le Pere Daniel? What lesson does l'Abbé Velly give us by making an apology for even Brunehaut herself, when kings and subjects ought to draw instruction from her horrible punishment?

It is with a more lofty idea of the duties of the historian, and of the use which may be made of his labours; it is with a more conscientious feeling of that entire truth which we owe to our readers, without caution, without subterfuge, without reservation, that this History of the French is undertaken: we shall seek neither to exalt the glory, nor to deepen the shame, of the kings and people who have passed before us on this earth; we shall exaggerate neither their virtues nor their crimes; we shall not stop to ask ourselves whether the reader, after what we have related, will love France more or less, will be more or less proud of his country; whether he will be more or less attached to her laws, to her religion, to the ancient forms of her government, to the families from which his forefathers are descended. We do not feel that confidence in our own opinions which would make us prefer any theory to experience, and which would allow us to treat our readers like great children, to whom those truths only ought to be revealed which we judge it useful for them to know. All truths are equally, in our eyes, a common right. It is from taking them altogether

that the reason of the public, much superior to that of any individual, will deduce fundamental rules. Our business is only to search out what has really occurred, and to know why it occurred, thus to assemble and to present together to all eyes the results of the experiments which have been attempted on our ancestors and on ourselves.

It will be therefore without concealment, without reserve, without the desire to establish any system, that we shall examine from the beginning of the French monarchy the effects of the despotism of the conquering army, on the manners, on the welfare, on the population, on the tranquillity, of the conquered country, and on the character of the conquerors: that we shall seek, at a later time, what was the influence of the clergy, who succeeded to almost all the rights acquired by the sword, and what religion and morality became in their hands, as well as what effect they had on the people whom they governed. We would afterwards know what was the general lot of individuals when the nation consisted only of a small number of proprietors who had divided among themselves the beautiful territory of France like a private patrimony, and for whom Anjou, or Poitou, was only a great farm, which the lord cultivated for his own profit with a certain number of oxen and slaves. We would know how the abuse of power could so completely stifle ancient valour: and if at this epoch of shame, a writer, a subject of the Carlovingians, allows that his fellow-subjects were become the most cowardly of men, far from suppressing his testimony, we shall be eager to examine it, that we may know the cause of so extraordinary a change. When the national valour revived, we would also know the cause of that; what were the consequences of those private wars which burst forth at the same time in every part of France; and if the feudalism of the eleventh century gave birth to some virtues, we would know at what price they were purchased.

Still later, the tyranny of the great in their provinces, the wretchedness of the peasants, their revolts, and their fury; the ill success of imprudent foreign wars; the incapacity of kings, and its consequences; the corruption of the national religion, and the convulsions occasioned by the efforts made to reform it; at last, the yet recent birth of despotism, its rapid progress, the honourable resistance of some bodies who defended the remains of a liberty always claimed, and never known; the debasement of those who called themselves knights, *chevaliers*, when they were only servants or courtiers,—these are the things which it is of importance for us to know, which it is of consequence to study well, rather than the brilliant events of

war; for as to these, all nations, barbarous or civilized, free or enslaved, conquerors or conquered, religious or unbelieving, have been able, at some period of their history, to lay equal claim to them.

It is true that the study of history, when it takes this direction, brings with it grievous recollections, and fills the mind with painful feelings. We shall have to relate atrocious crimes, which never brought on their authors the punishment they deserved, heart-rending sufferings, a state of misery and despair from which we should eagerly turn away our eyes if it were presented to us in a fiction. But a friend to human nature ought to bring to the study of history that kind of firmness which he who wishes to relieve his fellow-creatures brings to the study of medicine or of surgery. He must not turn his eyes from the spectacle of the sufferings of human nature, however revolting it may be, for no progress can be made in the art of healing, without knowing the evil; no one can remedy the sufferings of our nature, without knowing what that nature is when left to itself, and how it is modified by those institutions which the heads of society have given it. What would be said of a physician, who having employed poisons among his remedies, was unwilling to know the sufferings, the tortures, the fatal consequences which they had produced, who would oppose the publication of his fatal experiments, out of regard for the sensibility of his readers, or that he might not bring discredit on aconite or corrosive sublimate?

There are poisons also in the social order, which it is sometimes necessary to employ. The absolute power of one man, or of an assembly of men, is a poison; the empire of the multitude is also a poison; fanaticism and superstition are poisons, so is infidelity. Is there one of their effects which we can conscientiously disguise from those to whom these same poisons will no doubt be offered as remedies? We have been told that the low superstition, the servility, the ignorance and brutality of the lower classes; the annihilation of all justice, of all salutary restraint in the higher, have not prevented that universal heroism which has been called chivalry, but which has, in fact, never existed except in brilliant fictions. Rather than lose this sweet illusion, and destroy this poetic world, shall we do violence to history, shall we refuse to see that such a social state, produced only the intolerable suffering and debasement of feudalism?

Perhaps our vanity is the principal cause which has endeared to our imagination those times of oppression and suffering, in which we have placed chivalry. Then began those illustrious

families whose names, become familiar to us, are signalized as exclusively historical; then also began all others, for then began the custom of giving family names, and every one feels as if his existence were prolonged when he discovers any links which may be added to the chain of his ancestors. Whatever may be the origin of the feeling, we should reproach ourselves if we neglected any of the threads which connect the past with the present time. All memorials even of separate families form, under more than one aspect, the identity, the individuality of a nation. The fear of having too much respect for ancient prejudices will not lead us to reject whatever they may have which is truly national; and in tracing up the history of the provinces, as well as that of the capital and the court, we shall preserve great names with the respect which is attached to all monuments which have triumphed over time, whether they recall victory or defeat, crimes and misfortunes, or virtue and success.

Those who have written on the history of France before the press was free, must have proposed to themselves an end totally different from that at which we aim. They must have forbidden themselves that philosophical examination which would have revealed to them the true connexion of causes and effects: the history of their country has been for them an exercise in rhetoric; they have borrowed from romance and poetry, that life and interest of which it seemed divested. From the wish to give it this life and interest, they have, as it were, placed under a microscopic lens certain periods which appeared to them most brilliant, most chivalric, such as the wars with the English in the 14th and 15th centuries, or the campaigns in Italy in the 16th, whilst they have passed with extreme rapidity over times less picturesque and less poetical, less rich in family recollections, less flattering to the vanity of all, but probably not less full of instruction.

We shall endeavour to establish a more equal proportion among the periods which the history of France embraces, so far at least as the extreme want of materials at some periods, and the extreme abundance in others, will allow of. With regard to the first, we shall never permit ourselves to supply by conjecture what it is not possible to know; and we shall think we have done enough by showing faithfully to our readers that limit to our knowledge which we have not the means to pass over: but with regard to the second, we shall not think ourselves obliged to say every thing, or to exhaust that rich spring of original memoirs, to which most of our readers will be delighted to recur when they have read a general history. The Revolution, by

interrupting the transmission of rights and privileges, has placed all past ages at the same distance from us. They may all serve to instruct us, but we are no longer governed by any of their institutions. When Louis the Sixteenth ascended the throne, Roman dominion had ceased in Gaul, for thirteen centuries. These thirteen centuries have formed the French nation, and have given it the temper, the character, the prejudices, the recollections which its legislators ought to know, that profiting by this knowledge, they may secure its happiness for the future. France, a prey for thirteen centuries to constant fermentation, has been continually decomposed and reunited: every thing changed with each generation,—manners, laws, the rights of the throne, those of the nobles, those of religion, and the condition of the people. These revolutions are, it is true, confounded to our eyes, in that common obscurity which covers those ages we call ignorant and barbarous. But the distaste with which they inspire us, nourishes a prejudice which is favourable to them, for we suppose that there was in the institutions of those ages, with which we have so little desire to become acquainted, a stability which they never acquired.

Should life and health be granted me, to continue to the end the task which I have imposed upon myself, I shall ask from these thirteen centuries, that lesson on social science which they keep in store for us. I shall endeavour particularly to make known the successive progress of the condition of the people, that interior organization, that state of happiness or suffering, which ought to be regarded as the great result of public institutions, and which can alone teach us to distinguish with certainty, what in them merits admiration or deserves blame.

ART. VI.—WHAT AM I TO BELIEVE?

No. II.

THERE is scarcely any subject that has been less inquired into, and discussed, than that which is termed the Providence of God. Nevertheless it is certain that the term is not universally understood in a single sense; and that the view of it given in the Confession of Faith is liable to the objections which we are now to state, still assuming the attributes of the Deity as the test of Truth. The injury to religion and morality inflicted by the unceasing differences among theologians is great: and until their discussions assume a less metaphysical character, and become less obscured by declamation, and until the Divine attributes shall be assumed as the foundation of all argument on theological subjects, the world will continue to be tossed about in a chaos of words, without even a distant prospect of a place of rest. The chapter of the Confession of Faith treating of the Providence of God thus begins:—

“ God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy Providence; according to his infallible Foreknowledge, and the free and immutable counsel of his own will, to the praise and glory of his Wisdom, power, justice, goodness and mercy.”

This statement involves a contradiction in reference to the attributes of God, which may not all at once be apparent. If the meaning of the word Providence be, that the Creator is ever on the watch to direct all things in such a manner as to bring about specific ends previously arranged,—that every action and event of a man’s life is under special guidance,—we have a definition to enable us to institute a comparison between the doctrine and the attributes. It is obvious that such a doctrine does not leave man as a free agent; but bound down to obey an uncontrollable force that impels him to good or to evil, whether he will or no. That the Creator should direct man to actions worthy of his nature, and to the proper use of the faculties bestowed upon him, would be consistent with His attributes. But that He directs us to disobey his commands, and to abuse our faculties so as to render ourselves the ministers of evil, is utterly inconceivable. Man acts worthily, and unworthily; and, if the doctrine be true, he acts in both ways by direct and divine influence, and not from choice; and hence this doctrine, equiva-

lent to that of an eternal Decree, takes responsibility entirely away. The Assembly of Divines took great pains to crush the notion that God is the author of evil; and yet have made the declaration quoted above, which includes *all* actions of whatever kind; and thus attribute to God directly what, in other parts of the Confession, they declare impossible.

“Although,” they continue, “in relation to the Foreknowledge and Decree of God, the First cause, all things come to pass immutably and infallibly; yet by the same Providence, he ordereth them to fall out according to the nature of Second Causes, either necessarily, freely, or contingently.”

Is God ashamed of being appealed to as the First cause, that He attempts to blind us, according to the divines, by means of Second Causes? Surely we cannot so think of God, as to imagine Him a cruel being; yet the doctrine involves the supposition that He is so. All things whatever, it is said, from the *greatest* to the *least*, are directed by God’s providence; and we therefore state an example that may suffice to show how rashly such declarations have been made. Suppose that a worthy man is decreed to break his leg. Are we to imagine that to inflict this undeserved misfortune, God in his Providence placed a stone in the good man’s path, called his attention to something in order to make him look some other way so that he may not observe it, and that he may stumble on it and fall? Would it be any inducement to the poor man to believe the doctrine, to be told that his leg was not broken because he was heedless of his steps; that his family is deprived of the support his labour afforded them, not because he should have looked before him and not about him; that he is to be confined during many weeks, and his family sent to beg, not because of his own carelessness, but because he, an innocent and industrious man, was decreed under Providence to suffer, while his less virtuous neighbour should be prosperous? A man may see something belonging to his neighbour which he desires to possess; and he steals it, and is detected. He pleads before the Judge that he is not guilty, because his act was compulsory under the direction of Providence; and he calls as witnesses in his favour several clergymen, who testify that such is the doctrine of the Church established by law. But, unhappily for the thief, it was also foreordained that he should be punished; and thus the doctrine makes Providence punish that which Providence directed to be done. It is impossible to see how cruelty, or the bringing about of immoral actions, can contribute to the praise and glory of God’s wisdom, power, justice, goodness and mercy.

“ God in his ordinary Providence maketh use of means ; yet is free to work without, above, and against them at his pleasure.”

The meaning of this, in reference to the doctrine, is not very clear ; it may indeed imply that, although God has pronounced a decree to which his providence is subordinate, he nevertheless may give it effect without the intervention of means.—No one can deny the Power of God to decree or to act in whatever way may seem good unto Him. But whether He acts in the manner laid down in the doctrines of the Confession, is an open question to all men.

“ The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his Providence, that it extendeth itself even to the first Fall, and all other sins of angels and men ; and that not by a bare permission, but such as hath joined with it a most wise and powerful Bounding, and otherwise ordering and governing them, in a manifold dispensation to His own holy ends ; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of Sin.”

Here it is distinctly admitted, that man fell by the intervention of the Providence of God, and that by the same intervention sins of every kind are committed. This is the same thing as admitting God to be the cause of every man's guilt. Since the doctrine allows of no option in the Creature to escape from the Providence of God, but compels him to obey, the doctrine admits that guilt must rest in the cause, and not in the effect. The act of alms-giving, and the act of stealing, are effects of the Providence of God, and not of the individual will, according to the doctrine ; and therefore no merit can be imputed to the one, nor guilt to the other, and so the doctrine leaves no motive for good conduct.

“ The most wise, righteous and gracious God, doth often times leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled ; and to raise them to a more close and constant dependance for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and Holy ends.”

The outset of this proposition is flatly contradicted by the quotation from Scripture brought in support of the previous one. It is from James i. 13, “ Let no man say when he is tempted, I am tempted of God : for God cannot be tempted

with evil, neither tempteth he any man." We are disposed to take the word of James, in preference to that of the Divines who render the idea of providence so strange and unaccountable, by unwarranted propositions. The last one, in plain terms, affirms that God leaves men to commit repetitions of Sin in order to punish former Sin. How can one Sin atone for another Sin? how can men be induced to place reliance on a Providence that acts in contradiction to itself?—which does not leave them to choose between good and evil? But this is not all.

"As for those wicked and ungodly men whom God, as a righteous judge, for former Sins doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts, but sometimes also withdraweth the gift which they had, and exposeth them to such objects, as their corruption makes occasion for Sin; and withal gives them over to their own lusts, the Temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others."

Is this the description of a Righteous Judge? Is this the character of the Father whose name we call hallowed? Is the God of the Confession of Faith, the same God who sent Jesus to seek and to save? Impossible. That God whom Jesus called his father, and our father, cannot withhold the grace by which sinners may be saved. He cannot hinder the prodigal son, by hardening him and blinding him, from returning to his father. He cannot prefer one sinner over another. Is he a merciful God, who withholds the means by which repentance and amendment may be induced? Is he a God at all worthy of reverential love, who can create beings for the express purpose of rendering them wicked and miserable? There is no such God as the God of the Confession of Faith.—Mark the last proposition of the Divines, in their explanation of Providence.

"As the Providence of God doth in general reach to all creatures; so after a most SPECIAL manner, it taketh care of his CHURCH, and disposeth all things to the good thereof."

As no Church is allowed to be a true Church in England, but the one established by law in that kingdom; and as in Scotland no church is allowed to be true but the one established there, it is probable that some compromise was made, so that *form* of government and of worship should not interfere in the concoction of a creed which could be supported by the State. We must hold, therefore, the word CHURCH, in the above proposi-

tion, to mean the two established churches, and none other. Why God should take more care of the teachers than of the taught is not easily perceived. The CHURCH is understood to consist of no other persons but those set apart by the corporations to pray and to preach in public; at least by themselves. They take care to assume precedence whenever they are mentioned. Church is uniformly placed before State. Church is publicly prayed for before the Sovereign, and is thrust into the prayers expressly allotted to Royalty; though in the Litany Priests follow the Royal family, they have precedence of all others; and even in the form of our act of Parliament, the Lords Spiritual are mentioned first. All this exhibits how much the example of Christ in the quality of humility is followed by those who pretend to expound what He taught, and to discover that Providence especially protects them. Nevertheless the *true* Spirit of God is at work in men's minds. Craft will not much longer be suffered to conceal that the law unhappily sanctions deceit, and ignorantly nourishes pride and covetousness. Craft, when directed to the acquirement of power or wealth, commonly deceives itself. It is strange that the Presbyterian clergy do not claim to be represented in Parliament; why, since they disdain to be called bishops, do they not seek to have the means of looking after their interest in the lower house? We should not lament seeing such a claim put forward, because it would probably be the signal to the country to drag the Bishops from the upper house, and to abolish Establishments altogether. Our hope rests on that which has been pronounced by high authority,—“a house divided against itself cannot stand.”

The next chapter of the Confession relates to the Fall of Man. We refer on this subject, to the Inquiry into the Doctrine of Human Corruption, in No. XI., page 46, of Volume III., New Series.

As it would be a mere repetition of arguments already stated against that doctrine and the others we have considered, to take the propositions of other doctrines of the Confession *seriatim*, we propose now to take a general view of some points which have not met with due attention, but which are of importance to the inquiry, What am I to Believe?

Many very excellent persons have bestowed much labour, and exhibited considerable ingenuity, to discover, under the appellation of Types, Figures, and Shadows of things to come, what they imagine to be a mode of prophesying, pervading the contents of every book of which the Bible is made up, and tending, as they believe, to elucidate the plans of the Deity in

reference to mankind. They do not, however, seem to have considered that their imaginations have hurried them into the act of impeaching the Attributes of Him they desire to honour. It is a lamentable thing to fear that it has been the wish of a certain class of teachers, whose pride has led them to assume a title which they are far from deserving, to bewilder the brains of ignorant men and silly women by means of mystery;—to impress the belief that their salvation depends on outward things—on mere words—on what is truly papistry—while the only religion of any value to a human creature is that “within which passeth show,”—which is individually *felt*, and not seen in any display by those who feel—whose only demonstration is made, under the command of Jesus, to the God of the heart, when the closet door is shut. The religion, *par excellence*, of the present day, consists more in show than in substance—and the more violently and ravingly a minister can preach, the more he is followed, and in reality substituted for the Spirit and the Truth, and for the meek and quiet Jesus, who never enforced his doctrine by noise and gesticulation, but by speaking home to the feelings and intellect of his hearers. There are too many instances in which what is called preaching the Gospel, might be proved with facility to be preaching perdition. A struggle for power over the human person and faculties is going on; and the worldly mindedness of those who seek it has been exposing itself. Their reward awaits them, as it does all systems of religion which depend on state support or selfish interests.

The types and figures which are sought out and held forth most conspicuously, are those that are supposed to relate to the *promise* of a deliverer of the Jews. Let us consider this. A *promise* is an obligation come under by one person to another, to do, or to give something specific that is desired;—or a promise may be given from motives of voluntary benevolence. In either case it is, by conscientious men, held sacred; and any one who fails in fulfilling a promise is looked upon as a dishonourable person.

A promise may be conditional; so that if the party to whom it is made shall not fulfil his part of the engagement, the other party is entitled to withdraw, and is not to be blamed.

The first question, therefore, that arises is, was the promise made to the seed of Abraham a *specific*, or a *conditional* promise? Christians say that it was actually fulfilled in the person of Christ; therefore they consider it specific. The expectation of the Jews is also specific, and they still await the fulfilment.

The entire compilation of writings called the Bible, is reckoned by a large body of Christians to be the inspired word of God. The types and figures, as they are called, of the Messiah, are scattered throughout these writings, and God is supposed to be the author. Now, if God be a Just and Truthful Being, which most unquestionably He is, what was the use of mystifying and obscuring a specific promise—a thing which ought to leave no room for misunderstanding? An upright man, when he makes a promise, leaves not the slightest obscurity about it when made, or when fulfilled. He to whom it is to be fulfilled understands perfectly the nature and meaning of it when it is made, and sees that nature and that meaning in the fulfilment, and is satisfied. Why, then, should not God be deemed upright? why was a promise made, about the nature and meaning of which those to whom it was made could entertain the slightest doubt?—All those passages in the Old Testament which are held as prophecies, types, and figures, are indefinite and obscure, and have required great intellectual effort to make them even to appear to coincide with what is conceived by Christians to have been the fulfilment; while those to whom the promise was made, cannot conceive such a thing as God permitting his promise to be misapprehended, and defeated by those to whom he made it. Those who believe that the Jews were destined to remain in ignorance of the nature of the promise, impugn the highest attributes of God; and their industrious researches after types and figures seem, under the view now taken, to be so many efforts to show that God is not just, and not merciful.

It seems to be utterly impossible that a Being absolutely perfect could act towards a people whose claim is to be *His chosen* people, in the manner which theologians wish to find recorded in their history. It is said that God's ways are not as our ways. Will any one be so bold as to affirm that God does not hold that to be just which man esteems just? that God does not regard as mercy the exercise of human benevolence? If we did not feel a monitor within us, assuring us of our thoughts and actions being just or unjust, benevolent or cruel, we could form no idea of the God of Christians. Whatever be intended to be understood by the affirmation that God's ways are not as our ways, God's ways must be conformable to what we conceive to be Moral Perfection, else he can be no God to us.

Among all the notions entertained respecting the promise made to Abraham, there is not one that can be accounted rational and correct. Jesus is held to be God by the Trinitarians;

and it is affirmed that God determined to submit to crucifixion, to satisfy His own Justice. In what part of the Jewish writings is there any indication of such a thing? If it be denied that God was crucified by His own desire, then he that was crucified could not have been God. It is said that God became, in a mysterious manner, a human being for a temporary purpose. Yet, when that purpose was accomplished, it is said he went back to Heaven encumbered by a mortal body. After the resurrection, the body was proved to have been identical with the one that died on the cross. If it was not a mortal body, it could never have died. While on earth it needed nourishment to grow and be sustained: and it suffered pain, and was liable to injury and death. This very body is said to have gone to heaven, and to be seated at the right hand of God. How, then, can there be three in one after the incarnation, whatever might have been the case previously? are all the three essences condensed into the mortal body? Well may it be asked, What am I to believe? For it is found that the Son is sent in one direction, the Holy Ghost in another, and yet that the third person sits on the throne supreme, without any special office assigned. It was the Son who created the world, and who is to judge it. It was the Holy Ghost that spake by the Prophets. What did the third, or rather, as it is held, the First Person, do?

It is easy, and consistent, to believe, that the Unity of God is the religion of nature: and that Jesus, as the Image of God and the Exemplar of Human Perfection, exhibited the spiritual essentials of Religion. That there is one God, the Jews believed: and their religion, divested of all its superstitious observances, and with the sense of moral obligation added to veneration for the Supreme Being, is the religion of nature; and the true religion which Jesus, the most perfect being that ever has appeared in human form, consummated in a spiritual and embodied faith. He said he came not to destroy but to perfect the law. Were men to open their minds to each other freely, it would be found that this belief—this religious and moral belief—is making progress as rapid as that of Physical discovery. Men are restrained in such things by a sense of their dependence on public opinion—by “the fear of the folk.” The folk, however, is by no means so great a multitude as is commonly imagined. They are diminishing in proportion as clerical violence and folly are increasing.

ART. VII.—A SKETCH OF THE LIFE OF MOSES MENDELSON, THE JEWISH PHILOSOPHER.

Taken from the edition of his collected Works published at Vienna in 1838, as a National Tribute to the Memory of their Author.

MOSES MENDELSON was born at Dessau on the 6th of September 1729. His father was master of a Jewish school; he was also a transcriber of the Pentateuch, an humble calling, which, however, did not prevent him from giving his son a good education for his situation in life. He taught him the Hebrew tongue, and the Elements of Jewish learning; and engaged a Rabbin to instruct him in the Talmud. Mendelsohn, at a very early age, evinced an insatiable thirst for knowledge. The sacred writings of the Old Testament became, after the Talmud, the source from which his mind received instruction, and his taste became cultivated. The bold and striking delineations of the Hebrew poets made a lively impression upon his imagination, and, in his tenth year, he composed some poems in the Hebrew language, of considerable elegance.

At this time the celebrated work of Maimonides, “More Nebochim”—(the Guide of the Perplexed)—fell into his hands. This master-piece of modern Hebrew literature was exceedingly attractive to his young mind; and it was this work which first inspired him with an ardent desire after truth and freedom of thought.

His father was too poor to maintain him at home, and consequently, at the age of fourteen, Mendelsohn quitted the paternal roof, and travelled on foot to Berlin. Here he lived for several years in extreme poverty, often dispensing with the common necessities of life; but these privations affected him little so long as he could command the means of satisfying his eager desire after knowledge. He soon found friends in Berlin willing to assist him in his literary pursuits; and a benevolent fellow countryman allowed him to occupy an attic chamber in his house, and gave him free board twice a-week. The Chief Rabbin Frankel, his former instructor at Dessau, now removed to Berlin, also befriended him. He not only employed him to transcribe his manuscripts, but afforded him the opportunity of gaining a thorough acquaintance with the Talmud, and with the Jewish theological jurisprudence and philosophy connected with that study. But this limited sphere of learning could not content the aspiring, opening mind of Mendelsohn, and he was

happy in meeting with a man in Berlin, who was not only as poor as himself—(for in Mendelsohn's circumstances he would scarcely have had the courage to seek the friendship of one less indigent)—but who also, like himself, had, in the midst of trial and adversity, found his only consolation in that earnest devotion to truth which elevates the mind above all external circumstances, and ensures the blessedness of inward peace. This was Israel Moses, by birth a Polish Jew, from the small town of Stari-Zamose, situated between Cracow and Lemberg, in present Galicia. He had become an object of hatred to the Rabbins, on account of the freedom of his religious opinions. He was driven backwards and forwards to and from Poland, compelled for years to wander from place to place, helpless and destitute, till at length, worn out by the continual persecution and bitter animosity of the orthodox Talmudists, he became in his old age exhausted and dejected, and died a true martyr to his sincerity.

Israel Moses understood no language but the Hebrew, which, however, he wrote with unusual correctness and elegance. He was, as Mendelsohn in his riper years adjudged him, a profound reasoner and a great mathematician, having, from his own reflections, discovered several very important demonstrations. He was also possessed of considerable poetical genius. He, as well as Mendelsohn, had studied Maimonides with much earnestness, and he delighted to engage in argument with his young friend, according to the principles of that author. Moses Israel gave Mendelsohn a Hebrew copy of Euclid's Elements. He soon inspired him with a taste for Mathematics; and it was the pursuit of this science which first called forth his mental energies, and invigorated and improved his understanding:—the invariable effect produced upon every young mind by this much-depreciated study.

Another friend of Mendelsohn, of the name of Kisch, a Jewish doctor and teacher of medicine, advised him to learn Latin; since the most valuable works would remain inaccessible to him without a knowledge of that language. Mendelsohn was so poor, that he was obliged to wait for a while before he could raise the trifling sum requisite for the purchase of a Latin grammar and second-hand dictionary. During six months Dr. Kisch aided him by giving him daily instruction for about a quarter of an hour, and in a short time, with indeed almost incredible assiduity, he had made sufficient progress to enable him to read a Latin translation of Locke's "Essay on the Human Understanding." In 1748 he also became acquainted with Dr. Aaron Solomon Gumperz, a young Jew, who was not only well-informed in medicine, mathematics and phi-

losophy, but was conversant with several European languages, particularly the English and French. Mendelsohn did not fail to profit by this intimacy; encouraged and assisted by his friend, he next devoted himself to the acquirement of modern languages and the study of modern literature.

Thus did Mendelsohn employ his early years, living upon the pursuit of learning and science, with no other excitement than that supplied by his own mind, no other impulse than his own ardent love of knowledge; satisfied with a scanty, and often uncertain subsistence, till at length a rich Jewish merchant of Berlin engaged him as a tutor to his sons, and took him into his house.

Herr Bernard soon discovered that Mendelsohn was not only a scholar, but a proficient in calligraphy, arithmetic, and book-keeping—qualifications so rarely combined with high intellectual attainments: and he proposed to him to take him into his business. He was admitted, first as a clerk, afterwards as foreman, and eventually as a partner in the concern.

It was in the year 1754 that Mendelsohn was introduced to Lessing, to whom he had been mentioned as an excellent chess-player. This introduction proved the most important event of his life. His friendship and intercourse with this distinguished philosopher led to the full development of his reasoning powers, and to the suitable application of his rare talents. It was Lessing who directed Mendelsohn's attention to the nature and advantages of modern language, and his work entitled, "*Letters on the Feelings*,"* his first publication in the German, was the result. About the same time, Mendelsohn became acquainted with Abbt, and Nicolai. The published correspondence between Abbt, Nicolai, and Mendelsohn, merit, as a monument of a truly philosophical friendship, to be classed with the most admired philosophical letters of antiquity. Mendelsohn likewise took a very important part in those letters on modern literature which had so large a share in the formation of the modern literature of Germany. For a while Mendelsohn opposed the suggestion of Nicolai to publish an Universal German Library, intimidated by the vastness of the undertaking, and the difficulties attending it; but when he found Nicolai resolved upon the execution of his design, he afforded him his most friendly and efficient assistance and support. Mendelsohn's work on the Feelings met with a very favourable reception, and he now, from time to time, appeared before the public in the character of an author, chiefly as a philosophical

* *Briefe uber die Empfindungen.*

writer; and though his productions were neither many nor voluminous, they obtained for him a reputation which not only extended over Germany, but reached to England, France, and Holland.

It was whilst on a visit to Berlin, that Lavater met with Mendelsohn. He greatly honoured and esteemed him as a sincere and rational advocate and disciple of truth, and it became the darling wish of this enthusiastic philanthropist to win over the elevated and noble soul of this Hebrew sage to the Christian faith, and thus, by the conversion of the Choregus of a scattered but numerous people—of a man recognized by Jew and Christian as an acute and philosophical reasoner,—to render, as he thought, an incalculable service to the cause of Christianity. The queries proposed by Lavater to Mendelsohn, or rather, should we say, the inquisitorial demands made by him, were indeed well intentioned, but they were characterized by all the rashness of an inconsiderate enthusiasm. Mendelsohn's conduct upon this occasion exhibited him no less as a clear-sighted man, conversant with the world and human nature, than as a philosopher. Mendelsohn took an early opportunity of giving to the public, in his work, "*Jerusalem*," a true representation of those religious notions which had been greatly misunderstood and distorted from their real signification, because they directly attacked forms which centuries had consecrated.

The first hours of the morning were employed by Mendelsohn in delivering lectures to his eldest son and some other promising youths of his own nation. He explained to them the leading principles of philosophy, and more especially instructed them in the knowledge of God and in those important truths based upon this doctrine, and the notions we form of him and of his attributes. He published the results of these studies in a work, called by him, in allusion to the circumstances from which it originated, "*Morning-hours*."*

Another unjustifiable attack was now made upon Mendelsohn, similar in its character to that of Lavater, but it affected his feelings far more deeply, since it had relation not so much to his own religious opinions, as to those of his revered and now departed friend, Lessing. Friedrich Heinrich Jacobi published a work, which he addressed to Mendelsohn. The subject was the doctrines of Spinoza, and its object was to exhibit Lessing as a disciple of that philosopher. Mendelsohn's affectionate and grateful friendship for the man to whom

* "*Morgenstunden; oder Vorlesungen über das Daseyn Gottes*."

he owed so much in the cultivation of his own mind, forbade him to witness in silence this wanton desecration of the ashes of his friend. Neither his own much impaired health, nor his natural and often avowed repugnance to enter the lists of religious controversy, could now restrain him. He roused all his powers and concentrated all his energies, determined, if possible, to annihilate with one stroke the erroneous impression which Jacobi's accusation of Atheism might have produced. A powerful work, entitled "Moses Mendelsohn to the friends of Lessing," was his last literary effort: to it he consecrated his remaining strength, at the sacrifice of his life; "but he raised an imperishable monument to his departed friend." The agitation and excitement had a most injurious effect on his shattered frame, and it needed only the most trifling untoward accident to extinguish the flickering spark. A cold caught by him on going out in reference to the publication of his work, proved fatal: he died on the 4th of January 1786, in his fifty-seventh year.

Mendelsohn was in figure short, slender, and deformed; his complexion was dark, and sickly; his hair black, and curly. His nose was aquiline; a gentle smile continually played around his mouth, of which the lips were slightly parted. His eye was brilliant and his look penetrating. His lofty forehead, and the entire cast of his features, bespoke a sound understanding and a noble heart; and in his countenance there beamed so bright an expression of goodness, modesty, and benevolence, that to see him was to love him. During his lifetime he resisted every kind of self-indulgence. It was almost difficult to believe that the small quantity of nourishment to which he restricted himself could suffice to sustain life. He was fond of society, and it was affecting to witness his cheerful and pressing solicitations to his friends to partake of refreshments which he dared not himself venture to taste. His mind was too active for his delicate frame, and he continually overtaxed his bodily powers; for it was impossible for one so intellectual to debar himself from thinking, from the mental enjoyment of reading, or from the still more attractive but exciting occupation of composition. He rose habitually between four and five, devoting the first hours of the morning to study. At eight or nine he repaired to the counting-house and spent the day in attending to the concerns of the business, immersed in occupations of a very different character from those which engaged his early hours; but he well understood how to reap advantage from this apparently unpleasant diversion from his more elevated and favourite employments: his reasoning powers had a season of comparative rest, and he returned refreshed and invigorated to his mental labours.

About four o'clock in the afternoon friends, pupils, acquaintances and strangers were accustomed to assemble at his house, and he was welcomed on returning home by a numerous company who had met to enjoy his rare powers of conversation. He possessed, in a very uncommon degree, the art of adapting his subject to each individual, and whether he were theologian, man of letters, philosopher, statesman, or tradesman, he would converse with him respecting his particular profession, with an ease and familiarity of knowledge, seldom possessed by any but those following the same vocation. He never suffered himself to speak dogmatically. "I believe," "may we not say," "if one might be allowed so to speak," &c., generally prefaced the expression of his own opinions. His great master Socrates might always be discerned in his discourses. He had a natural talent for satire, which approached very nearly to the irony of the Grecian sage; and with which he had the power to sting deeply; but it was exercised rarely, and only on fitting occasions: he was ever upon his guard, and often repressed a witty thought from a fear that it might wound or prove offensive. It was a rule with him, before entering upon an argument, to ascertain that he and his opponent were agreed as to first principles. In 1762, Mendelsohn had married the daughter of Abraham Eugenheim of Hamburg. This marriage proved a particularly happy one. Mendelsohn was successful in business, and had attained to a degree of affluence, which not only permitted him to live in genteel domestic comfort, and to entertain at his table the guests whose society he valued, but which also enabled him to support—which he did with the utmost liberality—his own and his wife's poorer relatives. He delighted in acts of beneficence. Had some opportunity occurred of aiding a fellow-creature, and had his exertions proved successful, his whole countenance brightened and reflected the joyousness and benevolence of his inward feelings.

Integrity, magnanimity, modesty, ingenuousness, kindness, and every social virtue, were the distinguishing traits of this great man; his exalted character became, after his death, the frequent subject of discourse and admiration among his friends: a theme on which they fondly dwelt long after he had been withdrawn from their circles. The learned in Berlin, by whom he was highly esteemed, took many and various occasions of testifying their regard: professor Engel in particular. On the day the remains were interred every Jewish shop in Berlin was closed,—a mark of respect customary only at the burial of a chief Rabbi. A sure indication of the love and veneration of his countrymen, who knew no means of giving a more con-

vincing demonstration of their just and grateful appreciation of the merits of their distinguished teacher.

To this Socrates of her native land, to this independent thinker, acute reasoner, and elegant writer, Germany has adjudged a place in the temple of fame, and of worth: the more willingly and unhesitatingly in proportion as the access was difficult, and the pathway obstructed and encumbered by adverse circumstances and external hindrances.

E. R. B.

ART. VIII.—NOTICES OF NEW PUBLICATIONS.

I. Services at the Presbyterian Chapel, Stand; on occasion of the Ordination of the Rev. P. P. Carpenter, B.A. By the Revds. J. G. Robberds, C. Wellbeloved, and J. J. Tayler. London: J. Green.

WE rejoice to see [these Services resumed in the Unitarian Churches; and that these, the first published Services, for many years, are of a beauty and felicity that cannot fail to recommend and justify the practice. We know no social occasion more worthy of a religious celebration, than the first connection of a young Minister with his Congregation. It is one of solemn interest to him; and he ought not to be left alone at such a time, unassured whether there is the least sympathy with his position or his feelings in other breasts. Nothing can be more cold, bare, and heartless, than the common usage of our Churches in this respect. The young Minister, timid, trembling, awed, is left to introduce himself, to speak of his own emotions, to anatomize his own confused sensibilities,—to preach on Duties and Relations of which he knows nothing by experience,—and is then suffered to retire, doubting whether an occasion so great to him, has any interest for others,—and whether by taking for granted earnest solicitude on the part of his Congregation, the solemn Charge just committed to him, he has not been guilty of painful exaggeration and extravagance. These inaugural days are cold promises of future zeal and co-operation; and we speak from experience when we say, that they are enough to kill at once the romance and enthusiasm of the profession. Without excessive indifference on the part of Congregations, and a very low appreciation of Pulpit and Pastoral Usefulness, the present state of things could never have existed; and we hail the renewed practice of introducing a young Minister to his Charge with some solemnity, as a sign that there is increased earnestness in the Ministry itself, and increasing vitality in the pastoral connection. It is by no means adviseable that where two Parties enter into mutual Relations, one of the Parties should lay down for both the Duties and Obligations of the connection: and for the sake of impression, of delicacy, of the first freshness of sentiment, it is proper

and becoming that some third Parties should speak to the Emotions, and unfold the moralities of the occasion.

The names of the Ministers who took a part in these Services are sufficient guarantees that no element which the occasion might supply, of tenderness, impressiveness, or instruction, was suffered to be lost. The Service itself is the best Defence that could be made for the propriety and utility of the observance: and in this view its Publication may be attended with important results. This design of the Publication is indeed stated in the Preface, which is not supposed to have proceeded from any one of the Ministers who officiated.

“ There has perhaps been a tendency, among the English Unitarian Dissenters, to give up all forms which have been, apparently, perverted from their original purpose; and, in so doing, we may have deprived ourselves of useful opportunities of receiving important instructions, and cherishing Christian zeal and charity. The following pages are offered as a fair specimen of the nature of a service, which is designed solemnly to ratify one of the most important of human compacts, to enforce upon both Ministers and People the duties which they owe to each other, and to animate and strengthen those who partake in them, in their labours for the spread of the kingdom of Jesus.”

The liability to abuse, or the fear that among the Unitarian Churches the practice might lead to ecclesiastical assumptions, or to the idea of some mystic virtue, is purely ridiculous,—the pretence of those who have not sufficient feeling on the subject to lead them to regard it with any sympathy. The only question is, is it an occasion presenting peculiar moral aspects, not to be passed over without notice and improvement, and deserving, by its importance and delicacy, of a religious solemnization?

The only part of the Service, in the form employed at Stand, of which we more than doubt the wisdom and propriety, is the Address required from the young Minister, in which he is expected to give a statement of his views and motives in undertaking the office of Pastor. We object to any man being required to speak of his own motives,—it is making a provision for insincerity, conventionalism, and exaggeration,—and the purest and holiest motives will be nothing the purer and holier for being publicly professed. The sacredness of motives forbids the enforcement of their sacredness upon others. That which God is to judge of, and the heart is to guard, must not be avowed to man.

Neither can we regard it, as at all prudent or becoming, that the young Minister should make a declaration of views or

opinions even of the most general kind. No young Minister can be chosen for the maturity of his judgment, or the ripeness of his knowledge on Theological Subjects. He ought to feel that only his moral and devotional qualities can be of much value to others. If he professes Doctrines or Doubts he may be giving a fixed record to opinions,—which increased knowledge and experience may lead him to wish blotted from the printed page. *Litera scripta manet*. We cannot say that the present Address, though in other respects modest and graceful, has tended to remove this impression from our minds. There was surely no occasion to profess an ignorance that may not be everlasting, or to connect Mystery with the Redemption of the Gospel. We disapprove of these statements of opinion,—because we hope the time will come when the following sentence could not have been spoken:—

“ I rejoice that we have ‘ redemption through the blood of Christ, even the forgiveness of sins ;’ but I pretend not to explain in what way this was effected.”

It is with pain that we drop, on such an occasion, the slightest word of disapproval,—which we should not have suffered ourselves to do,—but that we are really deeply solicitous for the revival of these Services,—and feel bound to point out whatever might act as an impediment to their more general adoption. We would confine the Address of the Minister, though we do not see the necessity of his speaking at all, to the expression of his hearty and earnest reception of the Congregational invitation,—to an avowal of his mental freedom as an individual, who, if he is to find hidden treasures of truth, must have his liberty respected,—and to his prayer for the divine blessing.

Mr. Wellbeloved commences his instructive and affectionate Charge, by guarding against any possible misunderstanding of the nature of the Service.

“ We, your older brethren, affect no superiority of rank over you, nor do we pretend to confer upon you any particular gift, or to impart to you any qualification, which you do not already possess, for the due exercise of all the functions of a minister of the Gospel. We do not wish to be considered the successors of the apostles in any other respect than as embarked in the same cause with them, engaged as they were, in the preaching and defence of Christ’s Holy Gospel, and in promoting the eternal interest of our brethren. It is not from us that you are now to be sent into the world. It is not our’s to give you a commission to preach the Gospel, or to administer Christian ordinances. That com-

mission you receive from God ; your right to undertake the office of a Christian minister you derive from Him. In the course of his providence, your mind has been so influenced as to desire to devote yourself to the service of God in the ministry of his holy word ; by the same providence you have been placed where you have had the means of obtaining such a degree of religious knowledge as may qualify you to fulfil the office of a Christian teacher and pastor ; and to God you still look for such supplies of grace and heavenly wisdom, as shall enable you faithfully and acceptably to ‘ do the work of an evangelist,’ and for that blessing on your diligent and sincere endeavours to do good and to glorify your heavenly Father, without which no human efforts can prosper. All that we can do, and all that we pretend to do, is solemnly to implore that blessing ; to offer to you and to the people with whom his providence has connected you, in the spirit of pure friendship and good will, such counsel as may appear to us suitable on such an occasion, and affectionately and devoutly to ‘ commend’ both them and ‘ you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.’ ”

We extract the following excellent advice on the design of the Ministry, and the kind of preaching which a Christian Instructor should adopt :—

“ No one can doubt that it ought to be the first object of a Christian teacher, to lead his hearers to greater and still greater degrees of piety and holiness ; to make them well acquainted with their duty to God, to their fellow-creatures and themselves, and to urge them to fulfil it, that they may adorn and recommend the doctrine of God their Saviour, and finally obtain immortal blessedness. His public instructions therefore should be generally and strictly of a practical nature. But as infidelity has in all ages prevailed, and probably, to a greater or less extent, will still prevail, it will be proper for a Christian preacher occasionally to turn the attention of his hearers to the evidences of the divine origin and authority of Christianity, that they may know on what ground their faith rests, may be prepared to withstand the assaults of those who may attempt to shake their confidence, may be able to give a reason for the hope that is in them, and to confute, if not to silence, the scoffer. And as various and discordant views of Christian doctrine are taken, and erroneous religious principles must, in some respect or other, be unfavourable to genuine cheerful piety, to steady consistent virtue, and consequently to human excellence and happiness, it may be his duty to guard his hearers against those principles of religious faith which appear to him to have no foundation in the word of God, and to recommend and enforce those which he deems to be alone sanctioned by Christ and his apostles. But what method does wisdom direct him to pursue ? You know, my young friend and brother, that controversial preaching receives no commendation from me. I cannot consider it as wise or proper that a Christian preacher should be perpetually or frequently combating opinions which his hearers have never held, or have abjured,

and labouring to defend those which they cordially receive, and on the open profession of which, as the dictates of the sacred oracles, their separation from others and their union as a religious society are founded : especially, since discourses of this nature do not appear to me very favourable to genuine humility, and Christian charity. Occasions may indeed occur, but I am persuaded very rarely, when the preacher may feel himself called upon, by some peculiar and local circumstances, to point out to his hearers distinctly the unscriptural grounds of opinions that may have been studiously brought forward and speciously maintained ; but generally, I am fully convinced, the best method of opposing error is to inculcate truth. I can feel no hesitation in recommending to you thus publicly what I have often in private advised, as being at once the least offensive, and the most efficacious means of enlightening the minds of your hearers, and of confirming them in the belief of what you and they regard as the doctrines of the Gospel of Christ ; to frame your public discourses in accordance with these doctrines, without noticing what you consider erroneous in the creed of others ; to take occasion to explain the passages of Scripture on which the doctrines you reject are founded, upon your own principles, without controverting the deductions which others may draw from them. By occasional discourses on such passages, free from all parade of critical learning, you may preserve those who hear you from prevailing erroneous doctrines, establish them firmly in the truth, give them confidence in their faith, and enable them to withstand those who may attempt to subvert it. But remembering that the purest faith is of little value unless it lead to corresponding purity of conduct, you will endeavour to render every attempt to illustrate the doctrines of Scripture subservient to the spiritual edification of your hearers, and their growth in the virtues and graces of the Christian character.

“ You, my dear sir, I am fully persuaded, will not think that you have discharged the obligations of a Christian minister, when you have retired from the pulpit. You will regard it as a very important, and at the same time a very pleasing part of your duty, if the circumstances of your congregation should furnish you with the opportunity to communicate religious instruction to the young. By a faithful and judicious attention to them, you may greatly assist the private labours of parental piety and wisdom, or supply their absence : you may impart and fix in the youthful mind those principles of virtue which shall exert a constant and happy influence on the character in every succeeding period of life ; you may counteract the influence of evil propensities or prevailing bad example ; you may lay the foundation of a noble superstructure of religious and moral knowledge, and excite and confirm such a love of truth and consistency as shall prevent the sacrifice of religious principle to gain, ambition, or fashion, which is too commonly witnessed amongst us at this day.

“ As the duties of a Christian minister are not confined to the pulpit or the house of God, so neither are they confined to the day of the Lord. Offices of a more private and special nature must be discharged by him. He is rightly to divide the word of truth, ‘ in season and out

of season ;' to seek for opportunities of doing good, especially to those whose highest and spiritual interests ought to be most dear to him. If it be an essential mark of pure and undefiled religion in every one who bears the name of Christ, 'to visit the fatherless and widows in their affliction,' much more will this be necessary to complete the character of a faithful Christian pastor. To the chamber of sickness—to the house of mourning, he will not be a stranger. By the bed of languishing he will encourage the penitent, he will administer consolation to the humble and the desponding, he will endeavour to strengthen the faith that is weak, to raise the hopes that are faint and low, to dissipate the groundless fear, and to disperse the clouds that prevent the light from on high from shining in upon the truly Christian heart. By his friendly unobtrusive counsel, he will aid those who are oppressed with sorrow to bear the burden which he cannot remove or lighten, and show them how to convert temporal evils into everlasting benefits. All this, and more than this, my friend and brother, you will be prepared and anxious to do, that you may 'present yourself approved unto God, a workman not ashamed.' "

The inward supports, the faith and courage, the supreme fidelity to Truth and God, in connection with which alone the Ministry of the Gospel can be a blessing to mankind, are spoken of with the earnestness of knowledge and experience by the venerable preacher:—

"For such labours as these, you, my young friend and brother, are I trust prepared; and in such labours, by the grace of God, without whose blessing no labour can be successful, I trust you are resolved to persevere, even should you be called to 'endure hardship as a good soldier of Jesus Christ.' And your courage will not fail, nor will your diligence be relaxed, if you are habitually under the influence of the motive proffered by the apostle; if you study to present yourself 'approved unto God.' Nothing is so efficacious to support us in the discharge of any duty, as the persuasion that we are under the eye of God: nothing so powerfully tends to carry us through any dangers and difficulties in the accomplishment of a holy and virtuous purpose, as the consciousness of his approbation, and the hope of his final acceptance. In the service of God you are engaging; and to Him who appoints to you this service, your views should be continually directed. This was the principle that ruled in the breast of your revered Lord; and in this respect he has left an example which all who, like him, are engaged in promoting the interests of truth and holiness and virtue, should studiously follow. 'I receive not honour from men,' said he to the Jews, 'I seek not my own glory; there is One who seeketh and judgeth.' 'The Father hath not left me alone, for I do always those things which please him.' 'How can ye believe,' said he to those who rejected him, 'who receive honour one of another, and seek not the honour that cometh from God only?' And in the true spirit of his Master, the apostle Paul declares, 'With me it is a very small thing that I should

be judged of you, or of men's judgment: he that judgeth me is the Lord.' 'Do I seek to please men?' he asks. 'If I yet pleased men, I should not be the servant of Christ.' To the approbation of the wise and good, no one who is deserving of it will be indifferent. The esteem of our brethren is one of the natural rewards of duty; and it is consistent with the design of the former of our frame, that we should not be wholly unconcerned about this reward. We may and ought to rejoice in it as the consequence of our good conduct: but we must not make it the motive of our actions. 'The fear of man bringeth a snare;' the love of human praise is not less ensnaring. You, I trust, my dear sir, will not yield to the one, nor covet the other. What your conscience dictates, you will speak and do, regardless both of the censure and the applause of the world. The censure, the calumny, the opposition of the world, you must expect. To the religious principles you maintain, the world is now vehemently opposed; and so long as you avow them, you must proceed through ill report. It is indeed well that the spirit of the age, notwithstanding the religious fervour that prevails, restrains the fury of the bigot and the fanatic; otherwise it is probable that we, like the first confessors, should, 'through much tribulation enter into the kingdom of God.'

"The approbation and praise of the world at large you will not receive; but there are those in the world of whose praise you may be too desirous. When even among the most rational classes of Christians, we see so much stress laid upon the possession and exercise of popular talents in a preacher; when the gratification of the ear seems even amongst them to be more highly valued than the services of devotion, and the communication of sound religious and moral instruction, there is a danger that the young preacher should be led to study the arts of popularity, rather than the furnishing of his mind with an extensive and accurate acquaintance with scriptural and moral truth; and seek to obtain for himself the admiration and praise of his hearers, rather than their increasing knowledge of the Word of God, and of their own hearts, and their continual advancement in the Christian life and character. Be it your anxious desire, your constant and earnest endeavour, my young friend and brother, 'to present yourself approved to God,' whose judgment is infallible, whose decisions are equitable, whose favour is life, whose loving-kindness is better than life. The praise and favour of man cannot support you in the trials which in the course of your labours you must have to sustain; nor comfort you amidst the secret sorrows, which in proportion to your fidelity you will probably be called to endure; nor give you hope, when the time comes at which you must render an account of your stewardship. Fulfil your ministry with a single eye to Him who seeth in secret; seek his approbation above all things, and you will be 'a workman not ashamed.' All the praise of man that is desirable, you will by this means most effectually obtain; and thus obtained, it will not be attended with danger. On the contrary, it will tend to give weight to your counsels, efficacy to your admonitions, and power to the influence of your example. 'Study to present yourself approved to God,' as his faithful servant, and the genuine disciple of his Son, and you may justly expect that his work

will prosper in your hands. Your zeal and diligence will by this means be supported and quickened, your labours will be well directed, and carried on wisely and perseveringly. You will not be disheartened if your success should not always be equal to your desires and your hopes, since you will feel assured that the divine blessing is not withheld on account of any unfaithfulness on your part. You will have all the comfort that an enlightened zeal in the service of God and man can administer, and you will look forward with joyful anticipation to the day, when for having been 'faithful in a few things, you shall be made ruler over many things, and enter into the joy of your Lord.'"

The Address to the Congregation is from Mr. John James Tayler. It is wise, gentle, affectionate, tender, and, which is necessary where these qualities are found, melancholy. Alas, there is a pensiveness about every thing that connects itself with the beauty and holiness of man's moral nature. It excites a state of longing and desire, and the consciousness of deficiency and want. But such pain is sanctifying,—and he who has the power of exciting it is a true benefactor to the soul. What is the eloquence that dazzles and astonishes to the eloquence that lingers, like a heavenly voice, in the still, sad soul, and awakens the sighings of aspiration? It is, indeed, impossible for any man of sensibility to introduce a young Minister to his solemn charge, or to speak of what may lie before him, without strong and sad emotion. What may not occur to take the edge of hope from the finest spirit? What certain disappointments are awaiting the most faithful, and the most able? What humiliations, self upbraidings, bitter agonies of solitary despondency, utter abandonment to the sense of weakness and insufficiency, tears almost of despair, shed in secret, over the bareness and poverty of both intellect and spirit, must be the certain lot of that man, who with any elevation of nature, any communion with Christ, prepares himself to speak worthily to the highest faculties of his fellow men? They must be wonderfully gifted, or wonderfully careless, to whom these things are unknown. But through such struggles lies the way to that pure, trustful, unambitious service which God blesses and accepts.

We extract the passage which describes the relations of Duty and Affection, and the sentiments which should determine the intercourse of People and Pastor.

"Your young Minister, my Christian friends, has this day received most judicious and affectionate counsel and advice from the lips of an experienced and venerated instructor; whose words of wisdom and love, I do not doubt, he will lay seriously to heart. Allow me, as a friend equally of yourselves and of him—in a very few words, obviously suggested by the train of foregoing observations—to remind you, as the

members of a Christian church, of the consideration and tenderness which are due from you to him—not only as your Pastor—but as a young man, inexperienced as yet in the world, and liable therefore, with the very purest intentions, to occasional mistakes and error, which only the knowledge that is acquired by years can teach him how to avoid. The nature of the ministerial office among Protestant Dissenters renders the existence of such kindly feelings towards it indispensable to its pleasant and efficient exercise. It is founded on no outward authority; it fills no exactly prescribed sphere of jurisdiction; the precise extent of its powers is not defined by the law, nor ascertained by invariable usage; it throws itself entirely on the feeling and sympathy of those who benefit by it; it is altogether a moral compact, held together by no external force whatever, and can only appeal to moral influence for the execution of its most important functions and for the enforcement of what may be deemed, in the eye of reason and conscience, its most unquestionable rights. When sustained by the pious and Christian feeling, in which only it ought to originate, such a relation may become one of the most endearing and ennobling that can subsist between human beings. When abandoned by such consecrating influences—stripped of all its higher associations, and reduced to an ordinary bargain of service and compensation—it sinks into one of the lowest and most irksome occupations to which a man of feeling and character can be reduced—far below the average standard of social respectability—because it has no clear and definite position in the world attached to it, and those sentiments of brotherly love and of mutual kindness and esteem, which it affects to cherish with peculiar force as a compensation for the loss of secular advantages—are mocked and violated every instant. Deep piety and earnestness to do good on one side, and on the other kind consideration for human imperfection, and the grateful, courteous acknowledgment of services, which, when performed from the heart and in the pure love of God and man, are altogether inappreciable—furnish the indispensable conditions of giving to the Christian ministry its highest efficiency and respectability. It may even be regarded as some security for the preservation of a pure and earnest spirit of religion among the Churches and Pastors of Protestant Dissenters, that without the presence of a feeling of piety, the former must decline and the latter become useless and despised.

“ I say nothing of the worldly sacrifices, in every point of view, which are incurred by entering into the ministry among Dissenters—and especially among Unitarian Dissenters—at the present day; both because, I believe, no one will deny that they are unavoidably great, and because no one, with the facts of the case before his eyes, ought to engage in the profession, who has not made up his mind to encounter those sacrifices, and to find a compensation for them in those far higher sources of happiness, which the love of truth and goodness supply, and which, as the world does not give them, so the world can not take away. Nevertheless, my friends, it is but right that you should have a regard to them in your behaviour to your Minister—I do not mean only by providing to the best of your ability for his temporal comfort—for this

you will of course do, if you duly estimate his spiritual services—but still more by letting him enjoy a double share of your affection and sympathy—by freely giving him from the riches of your hearts what you cannot give—and what he would not take—from your purses—by letting him feel, that the plain and simple life which his circumstances may render it necessary for him to adopt, does not diminish, but rather increases, the respect which you accord to him in society, when it is fully deserved by the earnestness and zeal with which he discharges his important duties.—There are men who can cheerfully submit to pecuniary sacrifices and forego the idle distinctions of the world for the sake of truth and freedom and a good conscience ; but who cannot live without affection and sympathy ; who pine and droop beneath the freezing influences of contempt and indifference. The best fruits of the human heart and character will only ripen in the warm and genial atmosphere of mutual love and confidence.

“ All these claims to tenderness and forbearance should be urged home to your minds with double force, from a consideration of the youth and inexperience of your Pastor. To some this circumstance has occasionally seemed to furnish an objection to the undertaking of the ministry by very young men. But if it has its evils, it has also its advantages. It is something to bring an untainted and ardent mind to the work of the ministry ; to love virtue and truth with something of the romantic and enthusiastic love, which the studies of a liberal education inspire, unchilled by the miserable and sordid utilitarianism of the world ; to interpret humanity in the warm and glowing spirit of a generous confidence and hopefulness, without a shade of the chill distrust which longer experience is only too apt to cast over the aspects of life. These qualities of mind will take their departure soon enough. Rather help your young Minister to retain them as long as he can. Help him to preserve his faith in God and man unchanged, unweakened, through all the trials and adversities of coming years, and to labour on in his Master’s service with unfaltering joyousness and trust. Concede to him freedom of thought and honesty of speech. Do not demand from him too soon the caution and reserve—the cold maturity of judgment—which only years and experience bestow. Wait for the natural effects of age on a young and sanguine mind. Be satisfied if his heart and purposes are right, and give him, in the kindness and sincerity of true friendship, those counsels which it is the privilege and the duty of years to administer to the young. Require from him devotedness to duty, seriousness of spirit, and a deep concern for the moral and spiritual interests of the human race ; but do not tie him down, in the pursuit of these objects and in the working out of these principles, to one minute and rigid course of action, but allow something for the expansion of individuality of character, and the tendency to growth and progress in all human affairs.

“ You this day consecrate your union as a Christian church, with the Pastor of your choice. Take your young minister to your hearts ; give him a cordial welcome in your homes ; have consideration for his youth, and honour him very highly in love for his work’s sake. Do this, my friends ; give him confidence to labour for you earnestly in his Master’s

service ;—and I trust and believe in God, he will not disappoint your expectations. On you and him may the blessing of the Almighty Father descend ! May the relationship, now formed between you, grow up into a bond of the holiest attachment and most enduring obligation, which death shall not dissolve, which heaven shall renew and perpetuate !”

Mr. Robberds’ Address on giving the Right Hand of Fellowship to the young minister, is in the very best spirit. It is at once paternal and brotherly,—and this happy union was just what the occasion and the relation of the parties required. There is no man better qualified to impart a genuine grace to an act so simple and expressive. As these services may have something of novelty for our readers we give the Address entire.

“ I have now, on behalf of my brethren in the ministry, to welcome among us our young friend, the Minister of this Congregation. And most heartily, I am persuaded, are all of us disposed to welcome him as a fellow-labourer in our Lord’s vineyard. We would express to him our earnest wish to enter with him into a friendly covenant of mutual aid and encouragement.

“ We do not pretend to confer upon him any authority, or to give any additional sanction to his exercise of the ministry. We consider that he has a sufficient call to his office in his own strong desire to make it the business of his life, and in his own consciousness of having endeavoured, with the Divine help and blessing, to qualify himself for a judicious and faithful discharge of its duties. We consider also that he has sufficient authority for the exercise of his ministry to this congregation, in their own expressed wish that he would become their pastor and teacher.

“ But we think we may be allowed thus publicly to testify our favourable opinion of the Minister whom they have chosen, as well as to join in prayers for the Divine blessing on both him and them. Those of us who have known him, may be allowed to express the high hopes which they entertain of him, from their knowledge of his character ; and, as one who has had much pleasant intercourse with him, and especially frequent communings with him on the nature and duties of the office on which he has entered, I may be allowed to say, that I believe him to possess those qualities of mind and heart, which are among the chief requisites to ministerial diligence, fidelity, and usefulness.

“ In his presence I cannot so freely speak of him as otherwise it would be very pleasant both for me to speak and for you to hear. But this much I may be allowed to say, he inherits, as we have been already reminded, a name honoured and beloved for the labours and virtues with which it has been associated in the instance of one who, we may truly say, ‘ being dead, yet speaketh,’ and will continue to speak instructively and profitably through many generations. The honour of that name

will not, I feel confident, be tarnished by the conduct of him who now brings it again into connection with the ministerial office.

“Thinking as I do of him, it is with peculiar pleasure that, on behalf of my brother Ministers in this part of the country, I welcome him among us, and hold out to him, as I now most cordially do, the right hand of Christian and brotherly fellowship.

“May God bless you, my young friend and brother. While the older among us, your own friends and your father’s friends, are spared, may we have the pleasure of seeing you fulfilling our good hopes of you; and long after many of us shall be gathered to our fathers, may you continue a diligent and successful minister of the Lord Jesus, honoured and beloved by those among whom you labour, and approved of God.—Amen.”

II. Discourses on the Parable of the Prodigal Son, the first Practical, the second Doctrinal. By Robert E. B. Maclellan. London: John Green.

These are plain, forcible, earnest addresses,—perhaps slightly rhetorical. We cannot perceive the principle of classification which determines the first to be practical, and the second doctrinal. Each of them seems to us to partake of the doctrinal and practical, and perhaps the one called “Doctrinal” is calculated to have the most effect on practice, of the two.

We cannot sympathize with the expressions of “Anointed Law-giver,” and “the Anointed,” instead of Christ; nor with the substitution of “Celestial parent” for “Heavenly Father.” But these are peculiarities which may arise from individual feeling,—and which, therefore, criticism should deal with gently and respectfully.

These Discourses might be useful as Tracts, intended to introduce a new Christian faith, by considerations drawn from the moral character of God.

III. Look Forward, a Tale. By Catharine Irene Finch. 18mo. pp. 119.

This is an excellent little tale, skilfully designed, and cleverly executed. It teaches the virtue of Prudence and Foresight in humble life. The moral however is not, as in many of these well-intentioned stories, an incrustation, but breathes itself forth out of the events and characters. It manifests itself as a law of our moral nature, and not as a wilful purpose, and “fore-gone conclusion” of the author’s,—thrust into the reader’s face, in

season and out of season. The tale too, as a picture of real life, has an independent interest of its own; and it is instructive as rare, to meet with a history of the poor, partaking of the high qualities of probability and nature.

We recommend it to the notice of the Christian Tract Society. It is just the kind of moral Tale they should desire to circulate, addressed to real wants, healthy, sound, and elevating. It is a very happy exhibition of the support and dignity which Religion and virtuous Principle might give to the lowliest, and most tempted.

IV. 1. Report of the Farewell Sermon delivered by the Rev. William Turner, on Sunday, September 26, 1841. 12mo. pp. 12. Newcastle-upon-Tyne.—2. The Inaugural Sermon preached by the Rev. Joseph M^cAlister, on Sunday, October 3, 1841. 12mo. pp. 14. Newcastle-upon-Tyne.

Mr. Turner's "Farewell Sermon," derives interest from his venerable character,—from the length and distinguished fidelity of his Ministerial life. He resigns his Charge in the eighty-first year of his age, and in the sixtieth of his Ministry. May peace, honour, and respect rest upon his remaining years. No man has more faithfully purchased the right to feel that "they also serve, who only stand and wait,"—and that old age is entitled to have its time of rest, free from specific responsibilities to man.

There is in this Farewell Address, a tone of coldness and reproof, which perhaps may have been made stronger by the brevity of the reporter—but if it was intended, it must be regarded as the last and crowning act, because necessarily a painful one, of faithfulness unto the end,—and we can only hope that his successor may reap the fruits of this severe fidelity.

We extract the only part of the discourse that gives us any thing of the personal history of Mr. Turner.

"My Christian Friends,—It is with sentiments and feelings of no ordinary nature that I now, for the last time, appear before you as your minister—not, I trust, for the last time as your affectionate associate and faithful friend. I have now been permitted, by the goodness of our Heavenly Father, to continue in this honourable situation for a period almost unexampled. Your predecessors elected me to the place I have now so long occupied nearly sixty years ago: and it is now full time that, in my eighty-first year, I should relinquish into younger and more active—may I not hope more successful?—hands, the office I have now so long held. In the meantime I cannot but look back with grateful recollections on the kindness which I have uniformly received from this

Christian society. I have been treated with the utmost respect and hospitality. Your doors have always been open to me, and your fire-sides made comfortable and happy. You have overlooked my many imperfections and neglects : you have encouraged my plans of usefulness, both among yourselves and others. It could only have been through the respectability of my situation as your minister, that I have been enabled to succeed in promoting the establishment of various institutions, literary, scientific, educational, and charitable—all which have been to me a source of great satisfaction. Very early after the period of my first connection with you, I had the pleasure of being the first to introduce into the north of England the scheme of Sunday Schools that had lately been proposed by Mr. Raikes of Gloucester, which have since spread so extensively, and produced so many good effects, both in the Establishment and among Dissenters.* Not many years after, I was instrumental in promoting the establishment of the Literary and Philosophical Society, and, afterwards, of the Mechanics' Institution ; both of which I opened with introductory addresses. Most of you are members of one or the other of these institutions ; and several of you of both. On the entrance of our venerable monarch, George the Third, upon the 50th year of his reign, I was an instrument in saving a wasteful consumption of a useful article of domestic economy, then at a high price, and devoting what would thus have been consumed to the establishment of the Royal Jubilee School for Boys, which was afterwards followed by one for Girls ; institutions which have been, and I trust will long continue to be, the means of spreading useful knowledge and virtuous habits among the lower classes ; as those before-mentioned were to persons in the higher and middle walks of life. Each of these, also, you have, many of you, encouraged by your subscriptions.

"I mention these things, not from any principle of self-ostentation, but to record your kind concurrence in anything which I have proposed."

Mr. M'Alister's 'Inaugural Sermon' is at once modest and forcible. The text was chosen in excellent feeling, and with singular felicity. "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me."—2 Kings, ii. 9.

There is much good sense, right sentiment, with suitableness to the occasion, in the following passage :—

"In reviewing the history of religion and of man, the great lesson is, before looking onward, to look well to the past. The men who have at any time distinguished themselves in the school of this philosophy, have ever made themselves masters of the improvements that were al-

* See Mr. Turner's Sermon entitled "Sunday Schools recommended," preached at Morpeth, June 1786.

ready effected, before they ventured on new fields of enterprize ; and in proportion as they studied the past, and clearly saw the path in which humanity has made its retrograde or progressive movements, in the same proportion have they been able to indicate the law of our social destiny. It is on these grounds that History becomes one of the most important depositories of wisdom—a wisdom, as it were, the gift of prophecy ; and the examples of great and good men are essential elements in the progress of our race, the omens of a glorious future ! Hence, if we would train an individual to excellence in any profession, we place before him the best models, we make him acquainted with what has been done, and we leave him to judge what may be done. If we, ourselves, desire to attain to the loftiest virtue, we seek unto religion, and it fills our minds with the noble image, the divine idea of virtue. Prayer carries us at once to the Infinite Source of perfection ; it brings before us the blessed Original of all goodness. Piety leads us to God. Charity bears us to the company of Jesus. In communing with the spirit of the past in the successive dealings of the Divine Providence, and in consulting the wants of our own minds, we feel that every thing good and godlike in us ought to improve ; and progress seems to be an essential law of our being. A believer in the progress of our race, and beholding in that ceaseless desire in man to better his condition, and to make improvements upon the works of those who have gone before him, the pledge of his advancement in virtue and happiness, I am not surprised that the prophet Elisha so earnestly desired to possess ‘ spiritual gifts ’ even greater than those of his predecessor, and that he prayed that ‘ a double portion ’ of Elijah’s spirit might be upon him : and you cannot wonder, you, who have enjoyed the spiritual advantages of my predecessor’s ministry, you, who have known anything of the extent of his public usefulness—of the amenity and instructiveness of his conversation in private life, you cannot but approve that I should earnestly desire to possess a portion of the eminent virtues which he possessed ; that I should pray that his ‘ mantle ’ might descend upon me, while I endeavour to carry out the spirit of his ministry in my own.

“ And here perhaps, before such an auditory, I may be permitted to say a few words, without any fear of being charged with indelicacy, of those points of my predecessor’s ministerial character which I am desirous especially to study. I may venture to speak publicly of one, who truly needs no eulogium of mine ; the records of whose philanthropy are enrolled in the foundations of most of the institutions of your city. I may freely speak of one in his relations to the living world, whose affections with his treasures may well be regarded as partly gone before to better worlds. Few ministers of Christ’s holy gospel have retired from their more active professional labours at so goodly an age, and so full of good works as he. I contemplate him, at this rewarding season of harvest-home, as the husbandman resting on his sheaves, and looking over the white fields on which he toiled with delighted interest : or rather I should view him as the aged Father of his people—a Patriarch of Nature’s primitive nobility, not more by his years than by the

purity and simplicity of his manners, and the wide influence of his virtues, the living bond of an extensive religious union, the friend and companion of the elder, the mild and indulgent monitor of the young, the generous patron of the unfortunate, the firm supporter of liberty, civil and religious, a promoter of every liberal measure for the education and improvement of those within the range of his large beneficence. By his professional learning, by his patronage of science and literature, by his deep humility and self-denial, that he might extend the means of his boundless charity, any church in Christendom might be proud to rank him among her highest dignitaries. His name shall go down to posterity with those of the learned Priestley and the benevolent Lindsey, whose memories he lives to connect with the present generation. From my heart I respond to his wish, expressed on a late occasion, that he may yet have many opportunities of appearing before us as our "affectionate associate and faithful friend."

V. The Church. A Discourse, delivered in the first Congregational Unitarian Church of Philadelphia, Sunday, May 30th, 1841. By William E. Channing. London: John Green.

We have no thought of reviewing this noble production. We should fail of conveying a true impression of this Discourse, or of any thing else Dr. Channing writes, by description or abridgment. In an Analysis of its Contents, the vital spirit would disappear. It is the attribute of genius alone to breathe intense life into familiar truths. This is eminently the power of Dr. Channing. He makes us feel views that we had long cherished, as if we had never felt them before. He writes with a fulness of conviction, a perfect clearness of perception, not given to common minds. In this respect he has more of the Apostolic mind, than any living writer. There is not a new idea in this Sermon, but no man, except Dr. Channing, could have produced it. This is the highest evidence of Power. He is the greatest of Preachers who reveals the mind of Christ, as if he was speaking from immediate inspiration. A virtue goes forth from such a writer, which art cannot teach,—and mediocrity, however faithful and laborious, cannot communicate. Such writers rank with the highest order of Poets. They are the revealers of Christian Perfection,—of the Ideal in man's life and nature,—and they implant the sentiment of it in the common heart. No other service, equally high, can be rendered to the world.

The Doctrine of this Discourse is especially required in the present times. We were lately informed by a traveller in Scotland, that he found Dr. Channing's single sermons and tracts in

the cottages of the poorest and most outlying peasantry. This, no doubt, should largely be referred to the exertions of the Scottish Unitarian Society;—but the relish with which they were read, and the depth of sentiment they had excited, proceeded from themselves.

It is currently reported, that Dr. Channing's writings are found in the Palace as well as in the Cottage. Worthy are they to connect, by a common sentiment of humanity, the highest and the lowest in the land. There are other Palaces, more inaccessible, where we should be glad to hear of this Discourse being found,—the Palace of Lambeth, and all kindred Ecclesiastical residences.

We respectfully express our gratitude for these inestimable gifts, which Dr. Channing has of late, with such welcome frequency, been presenting to the Church Universal.

VI. The Principles of Non-conformity considered in Relation to the Progress of Truth. A Sermon, preached before the Members of the Devon and Cornwall Unitarian Association, in George's Meeting, Exeter, on Tuesday, July 27th, 1841. By John James Tayler, B.A. London: John Green.

This is a very valuable Sermon. It gives in a brief compass the results of much reading and reflection. It contains, for literature of this description, a rare union of historical knowledge, sound principles, and Christian sentiment. The progress of religious Truth in our most intimate connections with it, is presented, in a masterly manner, in a few pregnant pages.

“ Let us reflect on the conditions under which truth must be communicated to mankind. Entire truth exists only in the mind of God; and the Universe of being, as it gradually unfolds itself to the expanding intelligence of man, is its sublime expression. We cannot doubt, that in the eye of God the Universe is a complete and consistent unity; but it is revealed to the human mind as a progressive development. Even in the physical world, fixed and uniform as we regard its laws, the most recent researches seem to have discovered the traces of growth and progress; and in the history of human society the same phenomenon is still more strikingly exhibited. Throughout the providence of God, whether we survey it in the material or in the spiritual creation, one vast idea of wisdom and beneficence presents itself in a process of continual evolution. The mode in which this development takes place deserves notice. It is rarely that we discern a steady and continuous

progress ; but rather successive periods of tranquil uniformity, in which certain principles fix and consolidate themselves, interrupted by crises of violent convulsion, which break up the old order of things, and prepare the scene for new forms of organic life. To confine our attention to the moral world and the history of religion—we may remark, that critical epochs from time to time occur, when a spiritual energy seems to descend immediately from a source above the world into the affairs of men—when the truths and principles, on which the future progress of humanity is destined to depend, come forth inexplicably from the hidden depths of providence—actuating, as with the force of a resistless instinct, the thoughts, the actions and the enterprizes of man, sweeping away all the institutions and beliefs of a former world, and depositing the broad foundations of a new and higher civilization. On a smaller scale we might illustrate this law of providence from various periods of social development ; but we find it most impressively exemplified in the history of Christianity.

“ It will be instructive to observe what ordinarily follows these seasons of spiritual awakening. The same fresh and vigorous spirit of primitive truth, which burst through the forms of an earlier time, and brought home to men’s hearts and consciences in their native power the great fundamental principles of their present and eternal well-being—as the original fervour subsides—undergoes itself a sort of petrification, and becomes as it were encrusted with new forms, which confine its life and prevent its expansion. The Christianity of the first century was a living power and influence, borne into men’s hearts on the swelling tide of the spirit, propagated with intense enthusiasm, and embraced with grateful fervour. But by degrees the power of the spirit was superseded by the colder authority of Scripture ; a priesthood arose to preserve and interpret Scripture ; and the vast idea of a Catholic Church, visibly embodying the Kingdom of God on earth, was sought to be realized. In the long interval of stationary formalism which then ensued, new energies were infused by the uncorrupted races of the North into the worn out elements of the ancient civilization, which prepared the mind of Europe for more vigorous efforts and a higher destiny. The soul was in a trance, not dead. Beneath the sacerdotal pall, which seemed to rest on a lifeless corpse, heavings from time to time occurred, which bespoke a returning life, and which increased in vehemence and frequency as the hour of the great resurrection drew nigh. Christianity rose from its sepulchre, bound like Lazarus hand and foot ; and there were not wanting voices to exclaim, ‘ Loose it, and let it go.’ But these were the dim presages of a distant time. The scholastic habits of the middle ages prevented a recurrence to the simple moral power of the Gospel. Creeds were devised as rules and measures of the popular faith. The mind fastened on an outward form, and missed the indwelling spirit, or saw it only, as through a glass, darkly. Protestant theologians, though they professedly cast aside the pretensions of the priesthood, still took on themselves the office of authorized interpreters of Scripture, and surrounded with flaming anathemas the integrity of the creed which they had sworn to defend. Hence the new life that had been awakened,

speedily relapsed into quiescence. The unfolding energies of a spiritual Christianity were paralysed by the stern hand of authority; and from the days of its early triumphs, Protestantism, in nearly all its forms, has remained as stationary as the Catholicism which preceded it. The law of progress, already alluded to, was not understood and respected by the first Reformers. It was supposed, the whole truth had been discovered at once, and must therefore be fixed. No provision was made for future advancement. The development was only partial; the emancipation was incomplete: and though many individuals in all parts of Europe perceived and exposed the mischief and absurdity of creeds, and by their own labours and examples helped forward the cause of free inquiry, yet in its general results, Protestantism has too often only substituted the tyranny of a sect for the despotism of a hierarchy.

"Our own country furnishes almost the only example that I am acquainted with, of a religious community seeking its bond of union in the simple acknowledgment of the authority of Scripture, to the total rejection of any human creed; and we may well be proud of claiming spiritual descent from a body of men who were among the first, if not the first, to teach the Christian world this instructive lesson of comprehension and charity. The religious liberties of England owe their preservation to the different classes of Protestant Dissenters, that branched out of the old Puritan stock, and obtained shortly after the Revolution, a legal existence under the Act of Toleration. Subsequent to that event, the two principal sections of the recognized Nonconformists—the Presbyterians and the Independents—have pursued a different course and acquired a distinct character; and this diversity may in part be traced to their opposite views of the nature of religious truth, and of the mode in which it must be sought and preserved.

"During the confusion of the Commonwealth, the Independents, represented by such illustrious spirits as Milton and the younger Vane, had the honour of first proclaiming the broad principle of religious freedom, and of contending for the complete emancipation of the Church, as a spiritual institution, from the shackles of the State. At this period, the Presbyterians still cherished a hankering after political ascendancy; and even Baxter, their worthiest representative, had not then imbibed the large and Catholic spirit which the suffering and exclusion of later years led him to adopt, but attacked with bitterness the bolder doctrine of Vane. The origin however of the subsequent diversity between the Presbyterians and the Independents must probably be referred to a deeper source than the influence of outward events. Their religious and political bias was essentially distinct, and pointed from the first to opposite results. The Presbyterians were strongly attached to constitutional monarchy and the preservation of the three estates, and regarded religion, in its political relations, as a bond of social order and harmony, and a valuable auxiliary to the authority of government. The leaders of the Independents inclined to republicanism; and, carrying the same principle into religion, were disposed to leave every form of worship and belief uncontrolled and free, and acknowledged no basis of ecclesiastical association but voluntary union independent of the State. The days of

suffering which followed the Restoration, kept the different sections of the Puritan party united, and taught them some valuable lessons of charity and mutual toleration. The fortunes of the Episcopalians and Puritans were now reversed; and the same perception of the evil and misery of exclusion, which had led some of the best men of the former class to embrace Latitudinarian principles, exerted its mellowing and enlightening influence on the most eminent minds among the Nonconformists. A new era in their existence commenced with the passing of the Toleration Act; and now it was, that the different principles, which actuated the Presbyterian and Independent bodies, began to manifest themselves.

“Though the Presbyterians soon abandoned all hopes of sharing in the patronage of the State from incorporation with the Established Church, and very early adopted in practice the Independent principle of Church government—yet the point of view from which they set out in their religious inquiries, and their still clinging to the idea of a Comprehension, as right and desirable in itself—could not fail to effect their conception of the differences of doctrinal belief—to direct their attention chiefly to the practical and the universal in religion—to the points in which Churches and individuals agreed, rather than to those on which they were at variance. Baxter’s latter views on this subject were most enlarged and liberal; he considered it a great recommendation of a plan of Comprehension, which had been suggested, that it would embrace both Roman Catholics and Socinians. On the other hand, the Independents thought it a decided advantage in their scheme, that it allowed each religious community, in its public assemblies, to express its peculiar opinions and feelings, in all their freshness and individuality, without any compromise or abatement; and as the position and sympathies of the Presbyterians inspired them with a deep reverence for practical religion, so the more enthusiastic tendencies of the early Independents caused them to attach supreme importance to right apprehensions of doctrinal truth and the spiritual influence which was believed to accompany them.”

The causes of weakness in the Unitarian Churches are truly and instructively traced.

“The source of vigour and progress in a religious body depends on three causes: 1.—the clear consciousness of a distinguishing principle, in other words, a strong spiritual individuality; 2.—profound conviction of the truth of that principle; and 3.—a fearless and consistent working of it out into its practical consequences. The principle itself may even be mixed with error; but, so long as it subsists under the three conditions here specified, and its imperfection is not suspected by those who profess it—outward prosperity—zeal, numbers and unity—will attach to it. In our own denomination, the want of this clear consciousness of a governing principle seems to me one cause of our present feebleness. Conflicting elements are in operation amongst us, which have not yet found the point of reciprocal adjustment. For the ultimate source of this conflict, we must go back to the time when our forefathers combined the philosophy of Locke with a scriptural theology—

when, on every disputed point in morals and religion, they made their final appeal, on one hand, to revelation, and, on the other, to right reason and the nature of things—without, however, clearly defining the mutual relation of these two standards of truth, or the precise amount of authority which is due to each: we must go back a step further—to the original movement of the Reformation itself—when the struggle between authority and the rights of private judgment began, and Scripture was ostensibly recognized as the final standard of truth,—though a little reflection must have shown that both in determining the claims of the whole, or of any part of Scripture to be received as a divine authority, and also in fixing the sense of it when received—the very same battle would have to be fought over again.

“The vague state in which this vital question has been left, constitutes the weakness of Protestantism. We are halting between an ill-defined reverence for an authoritative religion, founded on the letter of Scripture, and an unshackled development of the great principles which the spirit of Christianity has deposited in our hearts. The question is undoubtedly embarrassed with difficulties, amidst which it is more easy to perceive what is wrong, than to pronounce with confidence what is right. It is, perhaps, only to be solved by the full admission of the principle which I endeavoured to establish in the opening of this discourse, that the operations of divine Providence are in all things progressive, and by the acceptance of Scripture, not as a literal rule of faith, but as at once the product and the record of those great spiritual agencies, through which God has infused a higher influence into human nature, and of which we, by the aid of Scripture, inherit the transmitted impulses, and must evolve in practice the legitimate results. The altered state of knowledge and opinion requires a corresponding modification of the old Presbyterian principle of the sufficiency of the Scriptures. In place of the form we must take the spirit;—for the books of the Old and New Testament we must substitute the historical realities to which these books conduct us, and especially the great and crowning reality—in which their various elements of fact and poetry, of instruction and prophecy, culminate—the person and agency of Jesus Christ. Communion in heart and life with Jesus Christ—the faultless exemplar of human principle and duty—the manifestation of divine benevolence on earth—is a firmer and holier bond of religious association than the outward tie of subscription to the Bible. In favour of this view we may quote the language of even Baxter himself. ‘’Tis too much,’ says he, ‘to require of a man a subscription that he implicitly believes all that is in the Bible which you show to him, because there may be errors in that copy: nay, such subscription should not, as necessary, be required of him to all the real word of God; for if by error he doubt whether Job, Chronicles, or Esther, be canonical, I would not be he that should therefore forbid him to preach the Gospel. I am sure the ancient church imposed no such terms on their pastors, when Ignatius was chosen bishop, before he believed the resurrection.’* ”

* “Baxter’s Love and Knowledge, p. 78, quoted in the Historical Proofs and Illustrations of the Hewley Case, p. 35.”

“ Since the days of Baxter, the progress of philological and historical research, and the confessed impossibility of reconciling the literal sense of many passages of Scripture with the established truths of Science, have given increased value and authority to the enlarged views of Christian communion which he advocated ; and have rendered it impossible to preserve the reverence once entertained for the scriptural letter without bringing reason and religious feeling into irreconcilable hostility. But this inevitable result of the progress of human ideas leaves all that is moral and spiritual in Christianity untouched ; nay, tends rather to bring it out with new power and glory, by drawing away the attention from the exclusive discussion of readings and comparison of texts—the mere outward apparatus of theology—to the apprehension and analysis of the great principles and everlasting truths which are unfolded in the character and ministry of Jesus. Henceforth let us build our Christianity on Christ himself. Let Christ be the centre of our union, and the corner-stone of our Church. In his wonderful adaptation to the particular crisis of human affairs, in which he appeared—in the spirit and principles which he disseminated, and of which his benevolent and holy life was a perfect exemplification—in the profound and lasting impression left by him on society, so disproportionate to any ostensible means of influence he possessed—he combines every indication we can desire of a messenger from God for the moral healing of the human race. Here, then, we have a test of practical Christianity. If the same mind be in us which was in Christ Jesus, we are his disciples, through whatever process of conviction we arrive at that practical conclusion ; whether we believe a little more or a little less, or should even be unable to make up our minds decidedly on some points in the inquiries and considerations, that are only preliminary to this saving faith.”

In the dim struggles for Truth which characterize an important part of the Theological writings of the present day,—in the fear or timidity of some, who have not confidence enough in Truth to be calm at heart, and let Inquiry run its course,—and in the rashness and incompetency of others,—the following advice is most seasonable, and at once honest and reconciling :—

“ The hereditary principles of our denomination are well adapted to the exhibition of this catholic spirit, if we conceive them rightly, and apply them consistently. But there is danger even among us of different elements coming into hostile collision ; even among us, exclusive tendencies must be guarded against. Those who have embraced decided doctrinal views, and are attached to particular modes of scriptural interpretation, as the only admissible expression of divine truth, should be tolerant, at least, of the new views which the progress of knowledge cannot fail to suggest to the minds that go along with it, when such views evidently spring from a love of truth, and are combined with seriousness and piety—and beware of setting up unconsciously a standard of Unitarian orthodoxy. The *spirit* of Jesus is the pearl of great price to be won and secured. If we cling to the essential, and leave the sub-

ordinate and adventitious to adjust itself, we may be sure that good minds, from their love of goodness, will come round to a substantial agreement at last. History teems with examples of the mischiefs resulting from harsh exclusion and invidious distinction, which have rent the Church with incurable schisms; while a large charity and wise toleration have invariably strengthened the right-minded and virtuous, and have often succeeded in reclaiming the mistaken and perverse. On the other hand, those who are impatient for truth and ardent in its pursuit, must not forget the high responsibilities which its service imposes on them. They must recollect, that it cannot be separated from caution, seriousness, and brotherly love; and that the most valuable principles of human conduct and belief are the least disputable. They must bear in mind, that the very views which most captivate the minds of young inquirers as new and original, make no great alteration in essentials, and if they deserve to be ranked as discoveries, still illuminate but a few points in the vast circumference of truth. Above all things the memories of the learned, enlightened, and virtuous of past generations must be held in honour, and their services to the cause of truth gratefully acknowledged, even if some of their conclusions should be abandoned for others, which, but for their labours, their successors would not have been able, on what now appears better evidence, to adopt. This is the spirit in which our attachment to Christianity and truth should manifest itself. Wise and benignant toleration, on the one hand, and modest ingenuous earnestness on the other, furnish the conditions under which truth may be fearlessly sought after and honestly avowed, without any alarm for practical consequences or any risk of breaking up religious communion."

The closing passage, by that irresistible appeal to spiritual consciousness, which on moral subjects is the highest kind of reasoning, exhibits the Peace of Truth,—its power to communicate the sense of Freedom to the soul,—to reconcile, unite, and justify the several demands and faculties of our manifold Nature.

"It may seem trite and superfluous to urge upon us the need of a faith in truth. Nevertheless the want of this faith is the source of all our weakness. We talk of our attachment to truth; yet how trifling are the inducements which constantly divert our allegiance from it. The best lesson bequeathed us by our pious forefathers, is to love truth with all our hearts:—to cherish Unitarianism, because it is our conception of Christianity; and to cherish Christianity for no other reason, than because we feel it and believe it to be truth. Religious truthfulness is a very high endowment of the mind,—something quite different from the feverish earnestness, with which the mere intellect will sometimes pursue an idea, that excites its curiosity and carries with it a strong show of probability. A deep sense of religious truth implies the harmony of all our faculties—intellectual, active, moral, spiritual. Only

the consciousness of this perfect harmony produces that peace of God, which the world can neither give nor take away. If any one of our faculties stands out, and refuses its concurrence with the rest, we may be certain there is error somewhere, and that we have yet attained only a partial apprehension of truth. But when reason, in its calmest, clearest vision, and feeling, in its tenderest, holiest mood, distinctly point to one conclusion, which is uniformly corroborated by the experience of life—and all these tendencies urge on the mind to a continual progress in wisdom and moral excellence—then we may feel perfect confidence that we are standing on solid ground, that we are abiding in the divine word, and that we shall be led on by it to fresh measures and wider views of religious truth: and this truth, as it takes increasing possession of our minds, will gradually free them from every passion, prejudice, and infirmity, which impedes the progress and is at variance with the perfection and happiness of our immortal natures.”

We trust that this truly valuable Sermon will not be suffered to lie forgotten, after the common fate of publications not large enough to stand alone; and especially that our Tract Societies will take it up, and offer it annually to the notice of our Churches.

INTELLIGENCE.

LEWIN'S MEAD MEETING DOMESTIC MISSION SOCIETY.

*Second Annual Report, presented to the General Annual Meeting, held
September 1st, 1841.*

A MINISTRY to the Poor being necessarily one of an unostentatious, almost indeed of a *private* character, the Committee of the Lewin's Mead Domestic Mission are glad the period has arrived when they can submit their proceedings to the subscribers at large; and they trust it will appear to those who feel an interest in this work of Christian love, that it is not undeserving of their continued sympathy and support.

The Committee have had various subjects of consideration before them during the year, incidental to the appointment of a permanent Minister, and have held many meetings, some in conjunction with the Committee of the Working and Visiting Society. They will however, in the present Report, confine their remarks principally to those arrangements which are connected with the disposal of the funds of the Mission, and will leave it to their Minister to detail his labours and observations during the period of his service among the poor of his district.

The first duty that devolved upon the Committee, after the Annual Meeting in August 1840, was to carry into effect the resolution to invite the Rev. James Bayley, of Fleet, "to undertake the situation of Minister to the Poor in connection with this society." An invitation was sent to Mr. Bayley, and accepted by him, and he entered upon his duties at Michaelmas last.

The terms upon which Mr. B. agreed to undertake the office were, that he should receive a salary of £100 per annum, and the sum of £20 for the purpose of defraying the expenses of his removal from Lincolnshire, and with the understanding that either Mr. Bayley or the Committee should have the power of terminating the engagement on giving three months' notice on either side.

As past experience had shown it to be essential to the success of a Missionary that he should have the means of affording, to a moderate extent, pecuniary relief to the more pressing wants of the poor who came under his notice, while at the same time it was of undeniable importance that the objects of the Mission should not regard the purpose of the Institution to be that of alms-giving, it was arranged that Mr. Bayley should be empowered to disburse from the Poor's Purse the sum of seven shillings weekly, in addition to such articles of food and clothing as were sent to him by charitable individuals, to be distributed at his discretion, and that any deficiency in the Poor's Purse should be supplied from the general funds.

In consequence of the peculiar severity of the season at the beginning of the year, it was resolved that the sum appropriated for distribution by the Missionary, from the Poor's Purse and general fund, should

be increased for a short period to ten shillings per week ; but it was found that Mr. Bayley did not consider it necessary to have recourse to this additional sum.

Much consideration having been given to the district most suitable for the Minister's exertions, that of Lewin's Mead was at length decided upon, in consequence of its vicinity to the Chapel, the destitute and depraved state of the neighbourhood, its being the residence of the parents of many of the children belonging to the schools, and as some poor families resident there were known to the ladies of the Working and Visiting Society.

That the usefulness of a Domestic Minister has been increased, and an additional importance attached to his station, by his having some fixed place for conducting a public religious service, has been the experience of Missions in various parts ; and the Committee was therefore anxious that Mr. Bayley should procure a room for the purpose of occasionally preaching there, as well as for other objects connected with his ministry. Such a room has been hired, and the Committee have pleasure in referring to Mr. Bayley's Report for an account of the use that has been made of it, as well as for a statement of the progress and success of his labours generally, and for the observations his experience hitherto among the poor of this city has enabled him to make.

From the Treasurer's Report it will be found that the state of the funds is satisfactory, and the Committee hope the Subscribers in general will agree with them in considering the past year's experience such as to induce them to " take courage and go onwards."

The Report of the Rev. J. Bayley.

CHRISTIAN FRIENDS,

It is now eleven months since I was invited by you to undertake the situation of Domestic Missionary. When you duly consider the nature of its duties and the *district* in which they have been exercised, you will be prepared to expect that much that is painful, and even loathsome to the feelings has been witnessed, and that the task of reformation is peculiarly arduous. In presenting this Report, I would premise that I have no tales of conversion to relate,—no account of individuals reclaimed from a grossly immoral course, and made (what we could wish, and what it is our object to make them) moral and respectable members of society, and, in the best sense of the word, *religious*. My own experience is of such a kind as to make me regard with suspicion any such representations ; and the instances of disappointment I have experienced within the short period I have been engaged in my present duty, makes me exceedingly jealous of any *show* of improvement by the morally degraded. The object at which we aim can be realised only by long and painful labour ; and after all our exertions we may be disappointed. But it does not therefore follow that no good has been done. Though we do not improve the character all we could wish, we may improve it in a degree ; or, at least, prevent it from being more degraded. Frequently the latter is all we can even hope to do with such means as a Missionary has

at his command ; as nothing but a complete revolution in the *circumstances* of some can produce a reformation.

In walking through the poorer districts of this city, as well as in visiting and conversing with the poor, my mind has been much exercised both on the *causes* of their degradation, and the *means* by which they may be improved.

Poverty is one cause of the degradation of a portion of our fellow-creatures ; but not the only cause, nor the most general. Periodical loss of employment, and illness in the family of the industrious artizan, frequently operate to produce degradation and misery. I know a mechanic who, when employed, earns £1 per week ; but during the past winter I found him in a state of destitution. On my suggesting to him the propriety of laying aside a portion of his wages when he was in work to meet his wants when “idle,” he replied, “My wages do not average through the year more than fourteen shillings per week.” This man is a mason, and during the past winter was out of employment nearly, if not quite, three months. Then, again, men in his situation are frequently obliged to lose days and half-days throughout the year, owing to the weather, which has been the case with him. Then a death or a birth in the family brings its innumerable little expenses, all tending to impoverish. This going on year after year (which is no improbable case), it is easy to perceive how a man may sink into hopeless poverty, and, through despair of improving his condition, become indifferent to the present and reckless of the future. Again, men who are neither idle nor immoral in their habits, may be frequently thrown out of employment owing to their being indifferent workmen. The frequently recurring depressions of trade will cause these to be oftener out of work than others, as masters regard *expertness* in workmen rather than moral character. I mention these things to check that sweeping condemnation of the poor, in which some are apt to indulge, who suppose that poverty is entirely the fault of the sufferer.

But though I admit poverty to be the cause of degradation in many instances, I do not in the majority of cases. Improvidence, idleness, and drunkenness have their many victims, and are the bane of the working classes. Let any one go through the poorer districts of this city, and see the beer-shops and public-houses that meet his sight at every turning, and then consider from whom the sums of money to support these are derived, and he will be at no loss to account for a considerable portion of the misery endured by the poor. Drunkenness, which by many, and that not merely amongst the poor, is scarcely thought a *vice*, is one of the most prolific sources of degradation. More than one with whom I have become acquainted have been led by it to crime, and suffered the punishments of the law. But where it does not carry its victims so far, it is the cause of unspeakable misery. Visiting a family one day, I found the mother making a garment for one of her children. “I am so glad,” said she, “that you came to see my husband ! I am able *now* to get a few things for my children. I do hope he will continue to keep away from the public-house.” But habits once acquired are not easily broken. The excitement of the late election drew that husband into his old haunts,

to indulge his propensity for drink ; and that mother's heart has again been wrung with grief.

Amongst the causes operating for the depravation of the poor, I am compelled to notice the condition of their dwellings. Some of these are dark, confined, dilapidated,—tending to diminish self-respect by creating indifference to cleanliness and domestic comforts, which it is almost impossible to secure in such abodes. Others, indeed, are large and airy—formerly seats of opulence—and might be made by industry comfortable dwellings ; yet, from their size admitting a number of tenants (there being a family in each room), you may more easily conceive than I can describe, what effect is produced on their inmates. Some of these rooms are miserably furnished. A bed of shavings contained in some old bags sewed together, on which parents with one, two, or three children will huddle together for the night, with a single covering of some coarse cloth or rug, which in the morning is thrust up in a corner, and an old table, with a chair or two, complete the furniture. Others have broken bedsteads, with scarcely better beds ; and in some rooms there are two and three of these for the accommodation of lodgers besides the family.

What can be done to improve and elevate this portion of our fellow-creatures ? Preaching will not do it, for they will not come to hear it ; and occasionally visiting and talking to them is nearly as useless. Nor will merely supplying them with food and clothing, for this only tends to increase idleness and improvidence. Two things are essentially requisite, —EMPLOYMENT and EDUCATION, and where these cannot be secured, the utmost efforts of *charity* will fail to improve the poor, if it does not degrade them still more. In confirmation of this view, I would here introduce the words of two individuals, in relation to this subject of relieving the poor without enabling them to provide for themselves. The Rev. J. Johns, of Liverpool, in alluding to the causes of the degradation of the poor of that town, says, “ I would briefly advert to the influence of over-numerous public charities upon the conduct and happiness of the lower working classes of this town. Having observed their general effects with as much attention as was in my power, I can rest upon no other conclusion than that, though at their first institution they may possibly do more good than evil, they usually issue, in proportion to the scale of their means and operations, in doing far more evil than good.” “ Nothing, I fear, can take from them their natural tendency to propagate the very evils they were intended to counteract. While they exist, there will always, I think, be one great source of dependency and degradation among the lower classes of the poor.” Similar to this is the testimony of the Rev. J. Evans, in his history of Bristol, published in 1816. Speaking of the charities in connection with different churches, he says, “ Of these and similar charities we think that they create the poverty which they were intended to relieve. They are bounties to indolence and to imprudence. If the wretchedness of poverty be ever annihilated, the poor themselves must combine for its extermination. They will combine for this object when they know that they must depend principally upon themselves ; when they have been taught to think and to compare ; when they have learned the necessity of foresight, and have

been trained to habits of order, of industry, and economy. When this is accomplished, the wretchedness of poverty will be annihilated, and the benefaction-boards in our churches will become useless; or they will merely be referred to as indubitable proofs of the comparative barbarism of an age that prided itself upon the advances which it had made in civilization." "If benevolence would prevent the pains and sorrows which seem inseparable from indigence, it must follow a new direction, and instead of providing for the poor, must enable the poor to provide for themselves."

I have already said, *employment* and *education* are essential requisites for improving the poor. Until the former is secured, and that too in a way which does not imply social degradation, every other means will be proportionally ineffectual. How it is to be secured, I leave to the political economist to say: I must content myself with adverting to it. Education must accompany it. Not that stinted boon which is a mere apology for it,—which consists in teaching, or attempting to teach, "reading, writing, and arithmetic," and which the child manages to learn as imperfectly as he can, and forget as fast as possible when he leaves school, for want of an opportunity to perfect that knowledge, and to continue to progress. Institutions, similar in kind, but humbler in degree to Mechanics' Institutes, established in those parts where the working classes chiefly reside, would be attended with beneficial results. There are also many youths and men, for whom evening-schools might be provided with good effect. I have succeeded in establishing one in connection with this mission, in which I hope to be able to carry out, in an humble degree, some of those plans I could wish to see carried out on a larger scale. It often happens, however, that persons in employment are obliged to work too late to attend regularly, and some prevented attending at all; but, with these drawbacks, much good may still be done. A Sunday-school, which I hope shortly to connect with the Mission, may in some measure obviate this evil.

Here I would again quote the words of one to whom I have already adverted, the Rev. J. Johns, as well expressing what may be done for the improvement of the poor.

"Let me not omit, in adverting to the causes which appear to me to be active in depressing and depraving those of whom I am speaking, the want of suitable places and means of amusement, which might prevent their having recourse to other places and means but too ready to receive them. The higher orders have no want of amusements suited to their condition; the lower have none but those from which we would restrain and recall them,—without any thought of a substitute or a compensation. We call them from indulgences to privations, but give them nothing for encouragement or reward. Shall the time never be when this injustice will be redeemed, and when public provision will be made for the proper recreation of those classes which are now at once so important and so neglected? It is pleasant to dream of such a time; it is pleasanter still to hope for it. A spirit is at work which bears with it every promise that such a day will break, and carry with it a cheering light into some of the darkest recesses of the poor man's heart and world.

“ Could these suggestions, or the greater part of them, be carried into effect, and some others added to them,—such as the exemption of the children of the poor from school expenses of any kind; the formation of Visiting Committees for the express object of procuring and watching over the sending of the children to their schools; opening of our Museum, &c., on certain days to the people; the adoption of the practice by those who have labourers in their service, of paying them their wages on Friday instead of Saturday, with the manifestation, on the part of the employer, of a kindly personal interest in the happiness of the employed; the extension, by clergymen of all denominations, of *unproselytizing and purely benevolent visits* among the poorest of the poor; the circulation of useful and entertaining periodicals; the loan or donation of larger works by those who have common or duplicate copies to spare; the procurement of public readings and the delivery of gratuitous lectures;—if these things could be (and what one of them is impossible?), I have no doubt that another story would have to be told of the state of the poor, and that generations would grow up, who should be receding farther and farther from the errors, mental and practical, of those who went before them.”

During the time I have been engaged, I have visited rather more than two hundred families. I have met with some who have sunk from a state of comparative opulence, and enduring the privations of hopeless poverty and disease. My visits have in most instances been thankfully received; and, though I have met with individuals in what may be considered the lowest state of moral degradation, I have not met with a single instance of rudeness, though in some instances I have refused relief when it has been asked, from a consciousness that it was not needed, or would be abused. If I cannot boast of numbers reclaimed, I can feel that some now regard me as a friend who would aid them to the best of his power, which is no slight advantage, and may be prosecuted to future good. I have in some instances prevailed on parents to send their children to school; in others I have failed, through the indifference of parents, or their want of energy to control the dispositions of their children. Amongst those who can read (and they are not many) I have circulated the “Christian Tracts,” which in most cases have been received and read with much pleasure. I have also put into the hands of some, who I thought were likely to be more interested by them, a few numbers of “Chambers’ Journal.” One woman has repeatedly said to me, respecting the tracts,—“I can’t read myself, sir, but I like to hear my children read them, and they are very fond of them. My daughter often reads them to us of an evening.” Another observed,—“These are very nice books, and if people would only act according to what they teach, they would, I am sure, be very much the better and happier for it.” In such cases conversation very commonly ensues on some incident in the stories related.

On the 14th March, a room was opened in Lewin’s Mead for religious worship on Sunday evenings. The general attendance is from 15 to 25. On a few occasions we have had from 35 to 40, and we have also had as few as 6. I am not aware of *much* interference with us by other

parties of religionists. A poor woman told me one day, that a gentleman who occasionally visited her and her neighbours had remonstrated with her, on understanding where she went; but she told him that she believed the minister preached truth, and she should continue to attend.

The number at the Evening School, which was commenced the 30th June, is now 12. This I have designed for those who work through the day. Remarks respecting conduct and attendance would, at this early stage, be premature; but I may observe that those who attend are generally regular, and seem very desirous of improving. We are engaged three evenings in the week from seven to half-past eight o'clock, and I anticipate, in the course of another week, commencing a school for girls, as well as a Sunday-school.

I beg to thank those who have forwarded to me, at different times, articles of clothing, and coal and soup tickets, during the past winter, which I have distributed, as far as I could ascertain, where they were not likely to be abused, and in some instances, I know, with much benefit. I have received and expended, in addition to the money granted from the Poor's Fund, the sum of £7. Nearly £3 of this was collected for one case that occurred to my notice soon after I came here. It was that of a young man and his wife, who had come from a small town in Devonshire 16 months previous, but who, through illness and want of employment, were reduced to a state of destitution. It was only after repeated visits that I was aware of the whole extent of their condition. Various efforts were made, particularly by your respected minister, to procure them employment; but without success. They had pledged every article of wearing apparel, &c., they could spare to procure food, and sometimes had none until I had furnished them from the Poor's Purse with the means of procuring it. This continued for several weeks, when, by the assistance afforded them, they were enabled to redeem the things they had pledged, and return to their native place. Soon after I received a letter from the man, in which he informed me, with expressions of gratitude for the assistance afforded him, that he had succeeded in getting employment. What might have been their condition had it not been for your timely assistance, it is not easy to imagine. To sink into hopeless poverty,—to lose self-respect in the indifference which it usually creates to the common decencies of life,—to learn to depend on the casual charities of the day, and acquire the idle and vicious habits such a state engenders,—might have been their fate.

In closing this Report, I feel that I have to draw on your candour and forbearance. In the work of a Domestic Mission, much may be done which will be *unseen* even by the Missionary; and much more that *must* be unseen by you. Coming time, we may hope, will, under the blessing of Divine Providence, be productive of obvious and substantial benefits.

I am, Christian Friends,

Yours respectfully,

JAMES BAYLEY.

Postscript to the First Article.

WE stated in the note, page 3, that the difference between the wages given in England and America in the best Cotton Mills was not so great as was often supposed. Since that note was written the facts have changed. Owing to a long continuance of bad trade here, the masters have been obliged gradually to lower the wages of their hands, to enable themselves to keep their mills at work, and we fear, that unless there is soon some decided improvement, the wages of our manufacturing population will be reduced comparatively to a very low rate.

THE

CHRISTIAN TEACHER.

ART. I.—NOTES OF A PILGRIMAGE TO THE BURNS-LAND.

SOME time ago we published in this Periodical, some remarks on the necessity of a Minister's allowing himself occasional periods, not only of relaxation from study, but of communion with Nature, in her green and deep seclusions. That paper was read with an interest, which, though perhaps principally referable to the subject, was yet such as to lead us to imagine, that some further communications of what we have ourselves experienced in and from such intervals of recreation, may freshen the impression of the preceding remarks, and excite a wider sympathy both with the evil and the cure.

We too have again been truants and pilgrims. Not to Petrarch's Vallombrosa—not to the Capreæ of Tiberius—not to the Paraclete of Eloisa—nor to the mountain-chapel of Tell—nor to where the tortoise crawls by the barrow of the Nereid-born—nor to Virgil's tomb—nor to Tasso's cell—nor to Ariosto's inkstand—nor to the whispers of Thermopylæ—nor to the blue glories of Salamis—nor to the mulberry-tree of Shakspeare—nor to the Runnymede of Norman John—nor to the Athelney of Saxon Alfred—nor to Moore's Avoca—nor to Wordsworth's Windermere—nor to the Waterloo of one great by commission—nor to the St. Helena of one great by determination,—to none of these have we yet been pilgrims, though there are some of them that we would not willingly forego the hope of visiting, with reverent foot, and not, we fain would hope, with uninstructed hearts. Our pilgrimage has been to the song-land of one of our first and most original poets—a Noble of Nature's own creation—one who caught his inspira-

tion at the plough, and wept immortal tears over the fall of a daisy—after this, need we say, of ROBERT BURNS?

But before we say any thing of the poet's own *country-side*, we may be forgiven for noticing the scenery through which we passed to it. Our benison on James Watt! But for him, we had never been borne on the waters of the Clyde, as aforetime on those of the Forth. What country but Scotland can boast of two such estuaries as their magnificent Friths? In early life we saw the latter, as in the nominal meridian of life we have now seen the former. Glorious and beautiful are they both, in memory as in reality. But we have at present no other business with the Forth, than to give it the tribute of a passing sigh. We are now on the Frith of Clyde. Coming on deck in the foggy and drizzling morning, we saw the coast of Scotland stretching dun and misty on the right; and with what feelings did we hear that one part of it was Ayrshire—the land of the Impassioned Peasant, whose poetry had made such an impression on our youth, and whom our matured admiration has placed in the very first line of the glorious army of the martyrs of song! We tried, and tried, but still in vain, to make out any locality. But lo, yon Titan Rock, that heaves its misty sides precipitously from the waters! It is Ailsa Crag. Our hearts throbbed at the name. It brought back the memory of him of Bannockburn, who remembered this very Crag on that immortal Field. And Time has altered it—*can* have altered it—but little. There are the cliffs, and the sea-birds, and the waves—the very same as Robert Bruce beheld them. But was that a gun that startled the echoes and the solans? It was—and Robert Bruce never heard a fowling-piece. Are we not now on board one of the Liverpool and Glasgow Company's prime steamers? Doubtless—and Robert Bruce knew nothing of the Geni of the tea-kettle, much more potent than he, the slave of the talismanic Lamp. But Ailsa is behind us—and lo, on our left, the mountain-isle of Arran. Oh, for an eagle's wings (what could put it into Wordsworth's head to wish for a Hippogriff's?) to pierce the fogs on those peaks! Now and then, we snatch glimpses of the majestic Forms around which they hover. And on those waters the Bruce's navy of barks has floated! But no more of that—we are lieges of the Guelphs, not of the Plantagenets. Pass we on. Bute, wooded Bute, darkles greenly on the left. All is misty, but all is lovely. We should enjoy a day of rambling among those fir-woods. But Steam is like Destiny, and bears us resistlessly away. Isles of Cumray, sister-born of these waters, we bid you a passing hail. It soon becomes a farewell. We had a volume

of Wordsworth in our pocket; and from time to time we read one of his "Memorials." But shall we confess or conceal? It still appears to us, that his views of things are so abstract and abstruse, that his "harp of solemn sound"—while we feelingly acknowledge its solemnity—does not always awaken the sweetest human echoes of the heart. His poetry is like Turner's painting—or at least much of the one is so far like much of the other—it is the poetry of *medium*. He gives you, not *the thing*, but *the atmosphere* through which he views it. It is as we have just seen Arran and Ailsa—a mountain-mass of real and enduring poetry, enveloped in a dimming mist of subtle metaphysical thought. Many of his Poems will be, to the places which produced them, but as the vapours which hang about the Mountain, but do not belong to it or mingle with it. They will not be, like the Local Poetry of Burns, a floating and a haunting Spirit, about every step that he trod. One might be on the Clyde, and think nothing of Wordsworth;—and, sooth and strange to say, we do not think that, so far as we are individually concerned, matters would be much mended by an excursion to the Duddon itself;—but who could look on "Irvine, Lugar, Ayr, or Doon," without associating indissolubly with those beautiful streams the memory and the poetry of Him of the harp and plough?

And now for the Clyde itself—the splendid, the picturesque, and the lovely! What must it be under circumstances more favourable! Dumbarton Crag and Castle are just now on our left. Yellowed, and embrowned, and greened by time—the cenotaph of the glories of a thousand years. Well may it look proud. Few histories can tell such a tale. Few earthly rocks are haunted by such remembrances. Clyde and Dumbarton, ye are worthy of each other—and WALLACE of you both!

A few hours passed;—and, thanks again to magical steam—potent alike by land or by water—we found ourselves in "auld Ayr." We visited the 'Twa Brigs, and enjoyed, as we never could have enjoyed but on the spot, the colloquy of the *ghaists*, as taken in short-hand by the poet. What a living picture of the Two Bridges, and of the whole scene! And then the introduction and the close! Think of that one line, in which he describes "the mellow thrush," as

"Hailing the setting sun, sweet in the green thorn-bush!"

We have not many Alexandrines so laden with music and beauty. Then the picture of the Spirit-Choir at the end, (of

whom it is said, that “the infant ice scarce bent beneath their feet,”) and amidst whom we discover

“Sweet Female Beauty, hand in hand with Spring.”

What a partnership! And struck off with such congenial sweetness and freshness!

Inquiring (at Ayr) our way to the Monument—for we declined, though it rained, the officious and loquacious Omnibus—of a man we met in the street, hale and ruddy, though far-gone in years, he answered us in a manner that encouraged further inquiries. We asked if he knew any one in the place who remembered Burns? “Remember Burns?” he replied, “why *I* remember him very well.” He had known him, it seems, familiarly, that is, as a lad knows a man. We asked if he remembered any of his conversation. “He could not say he did.” What sort of a man was he? “Oh, he was a very quiet-like sort of man, *just like any farm-servant.*” We were glad to have met with an individual who had seen him, though the knowledge did not add much to our own. We wonder how an Ionian Peasant would have described Homer. Possibly as a blind pauper, who sung a good battle-song, and to whom he himself had once been tempted to give a crust, a cup, or a coin!

We came to the Cottage in which Burns was born. An impertinent board stares the fact into us. We would rather have inquired it out for ourselves. But there it is—and we enter the neat, *over-neat*, abode. It is the show-place, and not the farm. Nothing is there, that ever belonged to the family, except a portrait of the Poet, as hard as if it had been meant for a sign-board. We did not ask who perpetrated it—but they told us—and we (as in duty bound, being artist-born) dismissed it at once into oblivion propense. Let it pass away. We will strive to get at something that has more of Burns. Even his birth-place is not quite the thing. We nothing doubt that he was a fine man-child—but we have nothing to do with his cradle. We have children of our own;—but there is no Robert Burns, we take it for granted, among them. God forbid there should be! We hope often to nurse the lark for the sky; but, never—oh never!—the eagle for the thunder.

At the stile, leading into Alloway kirk-yard—Tam o’ Shanter’s Alloway—we found a man sitting, who, though a beggar now, had also known the poet after his own fashion. He had once walked six miles with him, during which Burns neither spoke to him, nor he to Burns! Being on the road to Ayr

one day, some one told him that the poet was before him. He walked on, overtook, and joined him—the result being as just stated. We asked him what kind of a person Burns was. “Oh, he was a *dull-like* kind of a man, walking along with his stick under his arm in this way” (suited the action to the word, as well as his infirmities allowed him). We said we supposed the poet was engaged in some thoughts of his own—to which he solemnly assented. There was quite sufficient appearance of wounded vanity in the man’s manner, to convince us that the thing had really happened. To us, too, it appears *characteristic*—especially in connection with the date assigned it by the old man—about a year, namely, before the poet’s death. Alloway Kirk is smaller—and perhaps less imposing than we had imagined it. There seemed scarcely room for Satan and his Court. But it is the veritable thing, with William Burns’s grave in front of it, near a fine thorn, as old as the poet’s cradle. The original grave-stone (with Burns’s epitaph upon it) has been carried away, bit by bit, by those dilapidating lapidaries, the pilgrims; but the same epitaph has been re-cut upon another stone—and that seems to stand a greater chance of perpetuity.

And are we now upon the Auld Brig o’ Doon? And is this “bonnie Doon” itself that flows beneath us? It is—that is, if it *can be*. We are not dreaming. We hear, we see, we feel, that it is the beautiful River. Look on its plentiful waters, winding down from the woody dell above to the lofty old bridge on which you stand, and thence on again to the New Brig below, allowing such a beautiful vista of it to be seen further on through its ample and stately arch. Look at those noble trees, the tops of which are on a level with you as you stand on the old key-stone, (that key-stone—the world has none so famous!) gazing thus solemnly down upon their own fine fragmentary shadows. Have they no consciousness, those glorious trees? They look like the very Poets of the Wood—tuning their mystic thoughts to the harpings of the River. Away—away!—we will intrude upon their lofty musings no longer. Beautiful Visionaries, fare ye well!—When you publish, we subscribe—all we have, for one copy.

We have not noticed the Monument. Fervently did we wish it away. We thought it quite a disfigurement of the scene. A Grecian sepulchral temple has, in our view of things, no *keeping* (as a painter would say) with the Scottish Cottage and the ruined Kirk, and the venerable old Bridge. Just as little has the coquettish Fountain, which caught our eye afterwards, splashing up with intrusive levity, in the gardens under the New Bridge.

A spruce jet of water alongside of the sparkling and darkling Doon! Truly Taste has strange anomalies. Time, we hope, will avenge the wrong done to Nature; and the River and the Auld Brig will survive the Monument and the Fountain.

"Where is Mount Oliphant Farm?" we asked of a farmer, in his cart. He stopped it, and pointed to the white walls. We were soon nearer to them.—And here it was that the boy-poet grew and glowed into the man! The joys and the sorrows of those days, who shall tell? He is gone, who alone could have told them. He had chorded his harp with his heart-strings; and when his heart broke, his harp was silenced for ever. All that we know of Genius must come from its own self-revealings; for there are none to interpret its dreams, but those who are overshadowed by its power. Beautiful—but more beautiful than romantic—is the scenery of this, the second home of the Ploughman-Minstrel of Scotland. We would willingly learn *this* scene, also, by heart. We are glad that we struck out of the beaten track to visit it;—but we must return again (with a linger over every brook by the way), to say another farewell to the banks and braes of bonnie Doon—to snatch another wistful look at the waving and whispering trees—another silent communing with the sweeping and murmuring river. It is said—it is taken—it is over!

Having paid an evening visit—which, before we returned, became a *gloaming* one—to "the bonnie banks of Ayr," bordered by trees that might have grown by the Dart or the Tamar—yet far inferior, in romantic beauty and interest, to the banks of the same river, as we saw them afterwards, in returning from Mauchline,—we set out, on the following morning, in the midst of mist and rain, to make obeisance to MOSSGIEL itself—the local habitation of the Daisy that cannot fade, and the Mouse that cannot die. We inquired, at sundry of the scattered farms, as we plodded along through some of the miriest roads in the land, the way to Mossgiel, and whether this or that was Mossgiel;—but when we came to the real thing, we had no doubt about the matter. We felt that it was before us. This was probably owing to the unconscious impression of some print or drawing, which we had seen and forgotten. We stood some time in the lane, "till Contemplation had her fill." The hedges of the lane from which the farm diverges, were thickly sprinkled with numbers of those elegant blue bell flowers, which are so common in the fields by our now adopted Mersey. It was a link with home, and we felt it—not needing it. There, with its screen of graceful and sheltering trees, stood the humble roof, which Genius had

consecrated by its glories and by its woes. We saw the Field in which the Daisy was cut down, and that in which the Mouse-nest was destroyed. We sat—we wrote—in the very sitting-room of Burns, "*ben in the spence*." A fire was lighted for us by the farmer's wife; and we looked at all, as willing to lose nothing. A bed was there, which they said must have been there in the Poet's time, because it was built into the wall. We were most willing to believe it. On quitting the house—casting many a look of admiring love upon the beautiful trees, of which they said (and we heard it nothing doubting,) Burns himself had been proud,—we looked, with more composed attention, on the view which the spot commanded. It was far, and wide, and lovely. Well do we remember the peaks of Arran in the distance. It seems to have been a determination of Burns, never to go out of sight of them—if he could help it. At Alloway—at Mount Oliphant—at Mossgiel—they were always the most striking *eye-mark* in the view.

It is pleasing to us to recall to what an extent the knowledge, thus cursorily obtained, of the scenery among which a great part of the writings of Burns was produced, has thrown light upon them. We are not now speaking of the clearing-up of obscurities. Few such exist in these healthy and unsophisticated poems. We now refer to the brightening influence of this knowledge, in giving new imagery to words, to which the mind had before affixed vague picturings of its own, cherishing them in the place of reality, where reality was not to be obtained. The first effect of personal acquaintance is to displace all such, not by expelling them rudely and irrevocably from the mind, but by throwing them completely into a secondary and shadowy existence. From that time, they become like abdicated kings, who keep their life but forfeit their power. Such pictures we had painted to ourselves of many passages of the poetry of Burns. Some of these remain; for we have not seen the localities which originally drew them forth, or to which they owed more or less of their colouring. Of others, though we have not seen the actual localities, yet the character of the surrounding scenery, or some unconscious combination of the impressions received from it, has obscurely wrought upon them, and modified them, so as to take them, in a manner, a degree or two out of the world of fancy, and nearer to the world of truth. Upon other idealisms of this kind, the change has been absolute and definitive. Dreams—though cherished for years—have given place to the true forms and hues of Nature. We draw upon Memory, instead of Fancy. We

had a Kirk Alloway—and a Brig o' Doon—and a Daisy-Field—and a Mossgiel Farm—of our own;—but where are they now? They have gone where dreams go, at the first touch of the morning. And we have lost nothing by the exchange. We have cashed our paper, and turned it into gold. The truth, the living truth, has visited our eyes; and we feel that it displaces no shadows so beautiful, but that we are free to bid them a thankful farewell.

Innumerable are the cases in which this slight acquaintance with the fatherland of Burns's poetry has thrown correcting and realizing light upon that—which had, in truth, no lack of brightness before. This has been done indirectly, as we have already hinted, by the general influence of the scenery upon the Song—without any specific reference of particular spots to particular compositions—upon the poetry, taken as a mass and altogether. Lord Byron somewhere observes, in one of his brief but striking notes, that it is one thing to read the *Iliad* in the Troad, and another thing to trim your taper over it in a library. We should be the last to question it. We have felt the same thing with respect to the works of the great and true Poet, of whom we are speaking—a genuine Brother of Homer in vigour, nature, humanity and immortality. And the cases are strictly correspondent. Lord Byron's impression of the local faithfulness of Homer's poetry did not arise from his attempting to ascertain the exact locality of this or that event—*where* stood the tent of Achilles, *where* rose the palace of Priam, *where* the turf was reddened with the life-blood of Hector. It arose from the general effect of the scenery, intuitively compared with the general character of the poetry. And this is what we feel with respect to the scenery of the Burns-land, now that we have visited it with his poems in our hand and in our heart. Even without associating particular spots with particular incidents or effusions, we feel that the collective impression of the local scenery is not only confirmatory of the faithfulness of the poetry, but illustrative and, as it were, accumulative of its beauty. The general character of the whole District seems to have—and *has*—given additional light, as well as additional interest, to the poetry which it suggested, taken indistinctively and in the mass. The poetry of Burns (without reference to individual poems) has gained fresh beauty for us, from this cursory acquaintance with the Burns-land.

But what value and character has this acquaintance bestowed upon individual passages, our previous conceptions of which have now been supplanted by the light and truth of Nature!

Take for an example the following lines. We thought them full of force and fervour, while we regarded them rather as a poet's outline of the general character of the Scottish coast, than as a representation of the scene, which he saw daily from his home :—

“ Here rivers in the sea were lost,
There, mountains to the skies were tost ;
Here, tumblin' billows mark'd the coast
Wi' surgin' foam.”

We are now convinced that this was no vague generalization, but a picture from domestic nature, as full of faithfulness as of power. The Frith of Clyde and the Peaks of Arran—objects daily in the poet's view—sat, we doubt not—for this magnificent picture. The lines have now lost their former splendid indistinctness ; but have acquired, from our recollection of the glorious prospect to which we cannot but refer them, a significance, a clearness, and a *droit-au-cœur* fidelity and beauty, which they never had, and never could have had, if we had been only closet readers and enthusiasts of Burns. We shall now never read or recollect the lines, without a vision of the Frith billowing up between its mountain-shores, and of the gray mist turbaning the thunder-peaks of Arran.

In the same poem we meet with the lines—

“ Auld hermit Ayr staw (stole) through his woods
On to the shore.”

We fancied we had felt the beauty of the poet's definition of the river—*hermit Ayr*—before we had any hope of treading its banks. Alas ! we were blind dreamers about light. We knew nothing about the matter. We now have a glimmering but delightful consciousness of what the poet felt and meant, in thus describing or defining—either or both—his favourite river. We had a lovely vision—but what was it to the truth ? We cannot communicate what we felt, when recalling this expression on the banks of the romantic and wood-embosomed stream. You, who would learn what two words may convey, “ find out the peaceful hermitage ” of the shy and shadowy Ayr.

When the Unknown passes into the Known, how various and how great are the changes that follow ! A reference—possibly so situated as to seem little fitted for awakening purely poetical sympathy—may thus become, not only a gem, but a talisman, combining brilliancy with power. For instance, we had some

sort of an Ailsa Crag of our own; and we could mentally repeat the line—

“ Meg was deaf as Ailsa Craig—”

with a rude conception of a Titanic Rock, rising amid the breakers in stormy and solitary grandeur. But the real Ailsa is worth twenty of these imaginary ones. And the association of *deafness* with it, how truly poetical! It is deaf, because it permits nothing to be heard. It is deaf, because it towers in imperturbable majesty, while the winds are howling around its brow, and the sea-birds shrieking among its cliffs and caves, and the billows bursting against its base with everlasting foam and roar. We can now do justice to the lady's deafness, as well as to the poet's conceptions and illustration of it. Ailsa and Meg are now as indissolubly united as Leucadia and Sappho.

Once more. Can we ever see a music-book opened at “ Ye banks and braes o' bonnie Doon,”—can we ever open our own copy of Burns (illustrated, though not worthily, by one who was in many respects a kindred spirit, Thomas Bewick, who wrought poetry out of wood), at those simple yet magical words,—without rejoicing that the *real thing* now rises before us, instead of the jejune and unresembling fancy, and feeling that we now read the words under a flood of illustrative and endearing light, which, but for that brief summer ramble, they must have wanted for ever? Away with all visions which such realities can displace! and a white stone for the day when we made our first acquaintance with the “banks and braes,” that are no less sweet in Nature than in Song!

We might go on to extend the list, and say, among other things, how the mere passing by the Field of Bannockburn (alas, it was, and could be, no more!) has vivified and glorified the “Scots wha hae,” of the Tyrtaean Peasant. We think that Burns, on a *real* patriot-field, would have given a second Hay to Scotland. He came too late to fight at Bannockburn; but he has done the next thing to this, in rendering it poetical justice. Justice, however, can only be done to *him*, by those who can call up the image of that memorable field. It is now (that is, it was last summer) a corn-covered plain, with occasional gentle elevations—a reedy marsh in front—an amphitheatre of hills behind, covered, in great part, with plantations of fir. In another direction the view is bounded by the magnificent range of the purple Ochils (they *are* purple indeed), between which, and the hills before mentioned, the Rock of Stirling rises with superb and commanding beauty. The

Bannock still wanders through the immortal Field;—and what a moral glory rests upon that simple stream! If the first thought then be of Bruce, the second must be of Burns. The Peasant Minstrel has furnished us the means of doing meet homage to the Patriot King. Glorious names both;—yet, with no invidiousness do we say it—surely it was an easier thing to manage the lance of Bruce than the harp of Burns.

These are some of our recollections of the Burns-land. We always appreciated the value of pilgrimages; but since foreign ones are, for the most part, out of our power, we would the more insist upon the desirableness and delightfulness of these domestic visits to spots consecrated by Virtue, by Wisdom, or by Freedom. We envy not the man who could learn nothing under the roof of Mossgiel. We then felt that which we shall be the better for *having* felt to the last. We felt a larger sympathy—a purer humanity—a nobler charity. We felt that there are errors which teach gracious truths; and that we have little business to recall the vanished Shadows of the Cloud which has already passed the ordeal of Death and Time, and is bathing itself and us, our world and all that is in it, deeper and deeper still in the prophet-splendours of Eternity.

The true poet's mission is a lofty and a solemn one. The world, the every-day world, is perpetually, by its monotonous common-places, in danger—if not of *suppressing* our sympathies—yet of giving them less development and encouragement than consists with their healthy growth and progressive expansion. It is the poet's ministry to stir these feelings into fuller and freer action, not by calling us away from the world altogether—or at all—but by revealing to us, amid the common-places of life, the latent and unfathomed depths of Nature, of Feeling, and of Thought. The reaction of all genuine poetry upon the world from which it is produced, is most elevating and enlightening. It gives a new and nobler tone to the Sensibilities, by surrounding them with a more kindling and congenial atmosphere. From the perception of the Lofty and the Lovely in Idealized Humanity and Nature, it sends the heart back into the scenes from which these idealisms have been taken, to beat with a finer and keener pulse of sympathy towards the Originals in the twofold Universe of Mind and of Matter. It is the poet's ministry—whether or not he be conscious of it—to reveal to Man the deep and holy mysteries of his own Humanity, and the affinities of his own soul with the Beautiful and the Wonderful around him. The harp of a peasant may thus throb forth strains that shall be Oracles and Revealing to his Race, of the fine and infrangible links which

unite them to Nature and to Humanity, but of which they only become conscious, when the electric power of Genius is poured along them, and radiates, at every link, with spiritualizing fire.

But we perceive that we have been unintentionally trespassing upon matters which we had not at all in view at the commencement of this paper. We have floated our frail canoe to the very verge of the rapids. We must get back to Nature again;—and how can we do this more effectually than by giving the reader a glimpse of some scenes that passed before us, during a hasty *detour* to the Lady of the Lake Highlands? Twenty years ago we had made the same excursion; and it was not without some touching and troubling recollections that we retraced the scenes traversed in the sunny morning of life, when our hearts, if not more happy, were at least more gay, and our steps were lighter on the heather and the hill.

We have mentioned Bannockburn. We have mentioned royal Stirling—but without any reference to our stroll under the castle walls. What a prospect—and retrospect! Bannockburn—the Grampians—the Ochils—the Forth—Cambus-Kenneth—the Rocks—and a Thousand Years! But the ride from Stirling to Loch Achray, who shall describe its ever-varying loveliness? Who shall describe the sun setting upon the dimwood Teith, and gilding the ruined walls of the old Castle of Doune, and glittering far off upon the towery Rock of Stirling? Not we at least. It is enough for us to remember it. Still more deeply dear to us are the reminiscences of the romantic road between Doune Castle and the mouth of the Trosachs. What glooms and gleams and glimmers and glories rested upon those enchanted miles! Here the road was quite like a forest-glade—umbrageous and visionary—and glorified in many a part and way by the streaming in of some fragments of the solemn and golden evening. There it wound by the windings of the romantic Teith; while, right before us, lay the Alpine regions, to which we were approaching. How superb were the confused masses of that purple mountain-world, with the evening sunbeams streaming upon their peaks, and endeavouring, as if with a kind of splendid despair, to sound the abysses of those unfathomable ravines! The sun had set before we entered upon the desolate heath. Brown and dark and vast—at once clear and mysterious—it spread forth before us, a scene that struck upon the heart. And there, massy and dun, and broken into a thousand little darkling wavelets, lay Vennachar, with its parent mountains around it, and one star's gleam thrown faintly across its surface. Achray was not remote; but of that,

as we then saw it, we shall purposely say nothing, preferring to speak of it as it appeared to us on the following morning. *Then* it was beautiful indeed. We never saw any scene so *heavenly*. It seemed as if the bright peace of a purer world had glassed itself in that sheet of crystalline quicksilver. There it lay—and, at first, you would have thought that it was *motionless*;—but, on looking attentively at the outline of the purple mountains which it mirrored, you perceived that one vast but calm undulation—one universal, yet most tranquil tremble—was stirring the whole mass of fresh and lucid waters, and causing a slight and still pulsation to the shore. And that shore, how quietly lovely! As we passed, admiring the clean and elegant reeds, that shot up from the shallow bottom near the edge of the lake, one beautiful fish just so far deigned to notice us, as to glide gracefully out into a deeper and clearer part—where, poising himself at rest, he appeared to gaze without fear, as if he felt the security of his transparent home. Strange as it may sound, that solitary fish was, to the scene before us, what Wordsworth's Lamb must have been to its wilderness of mountains. It was the living spirit of the scene; and, had we to represent in painting that exquisite Vision of Tranquillity, we should regret that we could only represent the *surface* of the Lake, and could not introduce the little inhabitant of its waters, which has linked itself so indissolubly with our recollection of the scene.

We were soon in the Trosachs—but we must hasten through them—and hasten too down the length of the beauty-bosomed Katrine (twenty years had changed *us* more than *the scene*)—to notice the wild and impressive tract that lies between the two lakes of Katrine and of Lomond. We passed it now through a drizzling mist, that gradually thickened into rain. How grandly desolate appeared the whole tract! The cold forlorn lake (for there is another small one between the two just mentioned)—the mighty masses of the hills, down the sides of which the pale clouds were driving, like armies of Ossianic ghosts gathering to some forgotten field—the few scattered cattle, and the still scantier human forms—the dark fulness of the brooks, that rushed through the gullies crossed by the savage road—the ruined garrison (now little more than two walls) where we had formerly been hospitably received, and had witnessed the firing of the last cannon left upon its rampart—all conspired to impress upon us a scene, which, once beheld, it was impossible to forget, but of which the sublimity was so expressive of desolation, that it weighed upon the heart with a feeling that approached to pain.

We will conclude by adding two little pieces, composed on the banks of Loch Achray. The one is an attempt to embody, *more Scotico*, the scene which we had witnessed in our evening ride along the margin of Vennachar.

- “ O, came ye by Loch Vennachar,
 O, came ye by Loch Vennachar,
 When the gloaming-star’s gleam
 Threw a faint broken stream
 O’er the thousand-wav’d bosom of Loch Vennachar ?
- O, came ye by Loch Vennachar,
 O, came ye by Loch Vennachar ?
 Did ye see, on its side,
 A lassie, the pride
 Of a poor herdsman’s heart, and of Loch Vennachar ?”
- “ I came by the dim Vennachar,
 I came by the dim Vennachar ;
 The hills they were brown,
 And the meadows were mown,
 And the cows herded dark by the dim Vennachar.
- I came by the dim Vennachar,
 I came by the dim Vennachar ;
 But tell me some sign,
 To know which was thine,
 Of the lassies I met by the dim Vennachar.”
- “ And came ye by Loch Vennachar ?
 And came ye by Loch Vennachar ?
 Then know by this sign
 The lassie that ’s mine—
 She ’s alone in her beauty by Loch Vennachar !”

The other trifle will explain itself;—and with it we bid our readers a pilgrim’s farewell.

Green, green wave the birches these wild passes o’er,
 And the calm sheet of lake trembles bright to the shore ;
 But dimm’d is each feature
 Of beautiful nature
 To him that ’s alone by the sweet Loch Achray.

The lark may sing down to his heather-hid nest,
 And the waterfowl sport on the silver Lake’s breast ;
 But every dear blessing,
 That they are possessing,
 Reminds of the Absent from sweet Loch Achray.

These waters and mountains are lovely, I own ;
But dimm'd is the beauty I brood on alone :
 Oh, reft were the pleasures
 Of Nature's best treasures,
If none but the Lonely sought sweet Loch Achray !

Were the feet that I love on the heather with mine,
Oh, then were the time for the blue Lake to shine !
 And every wild flow'ret,
 With Love smiling o'er it,
Would call down new blessings on sweet Loch Achray !

J. J.

ART. II.—ON THE MIGRATION OF NATIONS, THE
CRUSADES, AND THE MIDDLE AGES.—From the
German of SCHILLER.

THE system of social combination, which had its origin in the northern parts of Europe and Asia, and was established with a new race of people on the ruins of the Western Empire, has now had nearly seven hundred years in which to test itself on this wider theatre and under new relations; to unfold itself in all its nature and varieties; and to run through all its different forms and changes. The successors of the Vandals, Suevi, Alani, Goths, Heruli, Lombards, Franks, Burgundians, &c., have become at last the inhabitants of the soil which their predecessors trod with sword in hand; and the spirit of wandering and spoliation which first led them into this new Fatherland, awoke again in the eleventh century, in another shape and under other motives. Europe now hurls back on the South-West of Asia, the hordes and devastation which, seven hundred years before, she had received and suffered under, from the North of that Continent, but with very different fortune, for many as were the streams of blood it had cost the barbarians to establish a permanent dominion in Europe, as many does it now cost their Christian descendants to conquer a few towns and fortresses in Syria, which two hundred years afterwards they are to lose for ever.

The folly and madness which produced the scheme of the Crusades, and the violence which accompanied its execution, cannot well offer to an eye, whose vision is limited to the present, any temptation to dwell long upon them. But if we consider these events in connection with the centuries which preceded and with those which followed them, they appear too natural in their origin to excite our astonishment, and too beneficent in their consequences not to resolve our disgust into a totally different feeling. If we look at its causes, this expedition of the Christians to the Holy Land is so unartificial, and even so necessary a product of its age, that an entirely uneducated person, before whom the historical premises of this event were fully laid down, must of himself at once discern the result. If we look at its effects, we recognise in it the first considerable step which Superstition herself took towards amending the evils which for centuries she had inflicted on the human race, and there is perhaps no historical problem which time has more clearly solved than this;—none, upon which the

Genius who spins the thread of the world's history, has so satisfactorily justified himself to the reason of man.

From the unnatural and enervating peace into which Ancient Rome had sunk all the nations upon whom she had forced her dominion, from the effeminate slavery under which the most active powers of a numerous generation of men were stifled, we see the human race wander through the lawless, stormy freedom of the middle ages, to rest at last in the happy medium between both extremes, and beneficently to unite Freedom with Order, Peace with Activity, and Variety with harmonious Agreement.

There can scarcely be any question, whether the condition of happiness which we now enjoy, or whose approach we at least recognise with certainty, is to be regarded as an advantage gained over the most flourishing position in which the human race has been found at any former period,—and whether we have bettered ourselves in comparison with the best times of Rome and Greece. Greece and Rome could at the best produce excellent *Greeks*, excellent *Romans*; the nation, even in its highest epochs, never rose to the production of excellent *Men*. To the Athenian, all the world beyond Greece was a barbarian desert, and we know that this belief formed no inconsiderable addition to his happiness. The Romans were punished by their own arm, because throughout the whole vast theatre of their dominion they had left nothing remaining but Roman citizens and Roman slaves. None of our States have distributed the privileges of a Roman Citizenship, but in place of it, we have a possession which no Roman, did Romans yet remain, could understand, and we hold it from a power which takes away from none what it gives to another, and what it once gives never recalls—we possess Human Freedom:—a right that (how different from the citizen-rights of Rome!) augments in value as the numbers increase of those who partake it with us,—that, dependent on no changing form of political constitution, on no State-revolutions, rests on the firm foundations of Reason and Justice.

The advantage is thus obvious,—and the question is simply this:—Was there no nearer way to the accomplishment of this object? Could not this salutary change have been derived from the Roman State in a less violent manner, and was it necessary that the human race should traverse those melancholy periods from the fourth to the sixteenth centuries?

Reason cannot endure a world of anarchy. Striving continually towards harmony, she will rather run into the danger of maintaining order at the expense of happiness, than want conformity altogether.

Was the Migration of Nations, and the Middle Ages that followed upon it, a necessary condition of our better times?

Asia can afford us some assistance on this subject. Why did no Grecian free States spring up behind the march of Alexander? Why do we see China, condemned to a mournful enduring existence, become old in endless childhood? Because Alexander conquered humanely;—because the small band of his Greeks disappeared among the millions of the great monarch;—because the hordes of Mantchou were imperceptibly lost in the immensity of China. They only subdued men,—the laws and manners, the religion and the State, remained victorious. For despotically ruled States there is no salvation but in dissolution. Tender-hearted conquerors only introduce a mushroom race to nourish the sick body, and can do nothing but perpetuate its disease. If the poisoned land is not to infect the healthy vanquisher—if the German in Gaul is not to degenerate into a Roman, as the Greek at Babylon became degraded to a Persian,—the form must be broken in pieces which might become dangerous to his imitative spirit, and on the new theatre which he now treads, he must be in every respect the strongest power.

The Scythian wilderness is opened up, and pours forth a rude race upon the West. Their path is marked with blood. Cities sink behind them into ashes; the works of man's hand, and the fruits of the earth, are, with equal fury, trodden under foot; pestilence and famine follow, to complete what fire and sword have left unfinished;—but life is only destroyed, that a better life may spring up in its room. We will not reckon against them the corpses which they heap together, nor the cities they lay in ashes. These will arise more beautiful under the hands of freedom, and a better stock of men will live within them. All the Arts of beauty and of splendour, of luxury and of refinement, perish; precious monuments designed for eternity sink to the dust; and lawless freedom madly ventures to disturb the fine mechanism of spiritual order;—but even in this wild tumult the hand of Order is at work; and whatever is allotted to future generations from among the treasures of the past, will be preserved without observation from the destructive fury of the present. A desert gloom now extends itself over these burning ruins, and the miserable fainting remnant of their inhabitants presents to a new conqueror as little resistance as temptation.

The stage is thus cleared, and it is now occupied by a new race, trained up in the forests of the North, during centuries of quiet unconsciousness, to become a re-invigorating colony to the exhausted West. Their laws, their customs, are coarse and barbarous, but in their rude way they honour that human nature,

which the monarch did not respect in his cultivated slaves. Unchanged as if he had been yet in his Salic land, and unskilled in the attainments which the subjugated Romans present to him, the Frank remains true to the laws which made him victorious, too proud and too wise to receive the instruments of his happiness from the hands of those who were themselves unfortunate. Over the mounds where the pride of Rome lies in ashes, he stretches his nomadic tent, brandishes the iron spear, his highest property, over the vanquished soil, plants it before the judgment-seats, and even Christianity, if it will enchain the savage, must gird on the terrific sword.

And now let all foreign influences withdraw from the Child of Nature. The communications between Byzantium and Marseilles, between Alexandria and Rome, are thrown down; the timid merchant flies towards his home, and the stranded ship lies dismantled on the shore. A waste of flood and mountain, a night of barbarous manners, welter before the entrance to Europe; the whole continent is closed round on every side.

A lasting, severe, and remarkable conflict now begins;—the rude German spirit struggles with the allurements of a new clime, with new passions, with the quiet power of example, with the remnants of conquered Rome, which in his new fatherland still ensnare him with a thousand nets;—and woe to the successor of a Clodian, who, seated upon Trajan's throne, imagines himself a Trajan. A thousand blades are drawn to call the Scythian desert to his remembrance. Hard is the contest between arrogance and freedom, between insolence and firmness; craft endeavours to ensnare wisdom; the dreadful law of mere force is re-established; and for centuries long the heated steel will not cool. A heavy night that obscures every sense, hangs over Europe, and a few sparks of light fly up, only to render the surrounding darkness more fearfully apparent. Eternal Order seems to have fled from the superintendence of the world, or, while pursuing a remote purpose, to have left the present race to its own guidance. But mother alike of all her children, she in the meanwhile protects unresisting Impotence at the foot of the Altar; and against a danger from which she cannot exempt it, she strengthens the heart with the faith of resignation. Manners she entrusts to the shelter of a barbarous Christianity, and permits an immature race to lean upon this tottering crutch, which for a stronger generation she will break in pieces. But in this protracted strife, States and Citizens become equally excited; the German Spirit defends itself powerfully against the close ensnaring despotism which crushed the

too easily wearied Roman; the fountain of freedom gushes forth in a living stream;—unconquered and secure, the later generation arrives at that better era, where, brought thither by the joint labour of fortune and of man, the light of thought and the power of determination, Insight and Heroism shall at last be united together. While Rome yet produced her Scipios and Fabii, the sages were denied her, who might have shown an aim to their virtue;—when her sages flourished, despotism had devoured its victim, and the benefit of their appearance was lost on an enervated age. Grecian virtue, too, reached not down to the brilliant times of Pericles and Alexander, and when Haroun taught his Arabs to think, the glow of their bosoms had already grown cold. It was a better genius that watched over modern Europe. The long military training of the middle ages had given to the sixteenth century a healthy powerful population, and had raised up able warriors to combat in the cause of Reason, who now displayed her banner.

In what other part of the earth has the head inspired the heart with ardour, and Truth* nerved the arm of the brave?—Where otherwise is the prodigy to be seen of the syllogisms of peaceful enquiries, becoming the watchwords in sanguinary battles, of the voice of self-love being silent against the power of conviction, of man, at last, making what is noblest in his estimation, also dearest to him? The loftiest exertions of Greek and Roman virtue had never overstepped the limits of civil duty, never, or only in one solitary sage, whose name is the greatest reproach of his time: the greatest sacrifice which the nation in its heroic age ever offered, was offered to the fatherland. It is only at the end of the middle ages that a devotion is recognised in Europe, which sacrifices even country itself to a higher divinity. And why is this phenomenon only seen here, and even here only once? Because only in Europe, and there only at the conclusion of the Middle Ages, the energy of Will encountered the light of Understanding, here only a still masculine race is delivered up to the arms of Wisdom.

Throughout the whole province of history, we perceive the development of States and the development of minds to observe a very different law of progress. States are annual plants which blossom in a short summer, and from fullness of juice soon

* Or what man held to be Truth. It is scarcely necessary to premise, that we do not here refer to the value of the acquisition which may be made, but only to the labour of the undertaking,—to the industry, not the produce. Whatever it may be for which men struggle, it is still a conflict of Reason, for it is only through Reason that man has become conscious of his right to that for which he combats, and it is for this right alone that he desires to fight.

hasten into corruption. Cultivation is a plant of slow growth, only brought to maturity by a favourable sky, many cares, and a long series of springs. And why this difference? Because States are upheld by Passion, which finds a spark to fire it in every human breast; Cultivation by Understanding, which is only developed by extraneous assistance, and fortunate discoveries, which time and accident slowly bring about. How frequently will the one plant bloom and wither, before the other once ripens! How difficult it thus becomes, for States to wait for Cultivation, that tardy Reason may meet with early-blooming Freedom! Once only in the whole history of the world, has Providence laid down to herself this problem, and we have seen how she has solved it. Through the long strife of the middle ages, she kept the *political* life of Europe fresh and vigorous, until at last the materials were brought together, for carrying the *moral* life to its full development.*

Europe alone possesses States which are at once enlightened, civilized, and unsubdued; everywhere else, barbarism dwells with freedom, and slavery with cultivation. But Europe too has alone struggled through ten warlike centuries, and it was only the devastation of the fifth and sixth centuries that could bring about this belligerent period. It is not the blood of their ancestors, nor the qualities of their race, that has preserved our forefathers from the yoke of bondage, for their equally freeborn brethren the Turcomans and the Mantschouans have bent their necks under despotism. It is not the European soil or sky which has saved them from this fate, for on the same soil, and under the same sky, Gaul and Briton, Etrurian and Lusitanian, have borne the chains of Rome. The sword of the Vandals and Huns, that without forbearance mowed down the nations

* Freedom and Culture, although so inseparably united in their highest fulfilment, and only through such union capable of perfection, are yet as difficult to combine in their progressive stages. Peace is the condition of Culture, but there is nothing more dangerous to freedom than Peace. All the polished nations of Antiquity purchased the bloom of their improvement at the price of their freedom, because they owed their peace to oppression. And therefore their improvement itself led to their ruin, for out of the corruptible had it arisen. If the new race was to be spared this sacrifice, *i. e.* if Freedom and Culture were to unite together under its auspices, it was necessary that it should obtain its peace in a quite different way than through despotism. No other way was possible but that of Law, for man while still free can create that for himself. But he can only be determined to that course through insight and experience either of the use of Law, or of the evil consequences of its opposite. The first, however, pre-supposes that which is now for the first time to occur and be maintained, so that it is only through the evil consequences of lawlessness, that he can be determined to the formation of Law. Lawlessness, however, is only of very short duration, and passes with rapid transition into arbitrary power. Before Reason could have discovered Law, Anarchy would long have ended in Despotism. In order therefore that Reason may find time to create Laws for itself, Anarchy must be prolonged;—which has happened in the Middle Ages.

of the West, and the powerful race of men which re-filled the well-cleared stage, and came out unsubdued from a struggle of ten centuries,—these are the creators of our present happiness; and thus we recognise again the Spirit of Order in the two most terrible phenomena which history exhibits.

We offer no excuse for this long digression. The great epochs of history connect themselves too closely together, to make it possible to explain one without the others, and the event of the Crusades was only the beginning of the solution of a problem which the migration of nations presents to the philosopher of history.

It is in the thirteenth century that the genius of the world, assiduously labouring in darkness, draws aside the curtain to reveal a part of his work. The dark cloud-curtain which for a thousand years hung over the horizon of Europe now divides, and a brighter sky looks through. The combined evils of Spiritual uniformity, and political division, the hierarchy and the feudal system, completed and perfected in the course of the eleventh century, must even in their monstrous birth prepare a termination for themselves in the mad intoxication of the Holy Wars.

A fanatical zeal breaks out anew in the imprisoned West, and the adult son steps forth from his paternal house. Astonished, he contemplates himself among new nations; by the Thracian Bosphorus he rejoices in his freedom and courage; at Byzantium blushes for his uncultivated taste, his ignorance, his barbarism; and in Asia is horror-struck at his poverty. What he took from thence and brought home with him, the annals of Europe testify; what he took there and left behind him, the history of the East, if we had one, would show us. But does it not seem as if the heroic spirit of the Franks had breathed a transient life into expiring Byzantium? Unexpectedly she revives with her Comnenas, and re-invigorated by the short visit of the Germans, proceeds henceforth with a more dignified step towards her dissolution.

Behind the Crusader, the merchant builds his bridges, and the re-discovered bond between the East and West, feebly supported amid the whirl of warfare, is strengthened and perpetuated by the more powerful tie of commerce. The Levantine ship salutes her well-known waters again, and her rich cargo rouses longing Europe to industry. Soon will she throw aside the uncertain guidance of Arcturus, and with a sure rule within herself, venture with confidence over unvisited seas.

The wants of Asia follow the European to his home;—but here his forests no longer acknowledge him for their lord, and

other banners float above his castles. Impoverished at home, that he might glitter on the shores of the Euphrates, he at last gives up his adored idol of independence, and his evil sovereignty, and permits his bondsmen to recover the rights of nature by purchase. He now willingly presents his arm to the chain, which adorns him indeed, but at the same time tames the hitherto untameable. The majesty of kings is established, while the serfs of the soil grow into men; and from out the sea of desolation, a new fruitful land rises up triumphant over misery—the Community of Citizenship.

He alone, who had been the soul of the whole undertaking, and who had caused all Christendom to labour for his aggrandizement, the Roman hierarch, saw his expectations baffled. The pursuit of a phantom in the East caused him to lose a real crown in the West. His strength lay in the impotence of kings;—anarchy and civil war were the inexhaustible armoury from which he drew his thunder. Even now he hurls it forth, but he is met by the increased power of royalty. No Anathema, no heaven-closing Interdict, no absolution from sacred obligations, will now dissolve the salutary bonds which knit the subject to his lawful ruler. In vain does his impotent fury war against Time, which first raised up his throne, and now drags him from it. From superstition was this bugbear of the middle ages produced, through discord it became great; so feeble were its roots; so rapidly and frightfully had it grown in the eleventh century,—no age of the world has seen its like. Who could conceive that the enemy of the holiest freedom, would become an instrument in aiding the cause of liberty? As the quarrel between the kings and nobles becomes inflamed, he throws himself between the unequal combatants, and holds back the perilous decision, until in the Third Estate, a better combatant grows up to supply the place of the creature of the moment. Nourished on confusion, he now pines away amid order; product of darkness, he vanishes from the light. But did the dictator disappear who sped to the aid of fallen Rome against Pompey? Or Pisistratus who separated the factions of Athens? Rome and Athens passed out of civil war into slavery, modern Europe into freedom. Why was Europe the more fortunate? Because *here* that was accomplished by a fleeting phantom, which *there* was done by an abiding power,—because here alone an arm was found, powerful enough to hinder oppression in others, but too weak to practise it itself.

How differently does man sow, from the manner in which fortune permits him to reap!—In order to chain Asia to the footstool of his throne, the Holy Father delivers a million of

his heroic children to the sword of the Saracens, but with them he deprives the Papal chair in Europe of its strongest supports. The noble dreams of new acquisitions, and of gaining new Crowns, and his dutiful spirit brings him back to the feet of his prince. The pious pilgrim to the holy sepulchre seeks pardon for sin, and the joys of paradise, and to him alone more is given than had been promised. In Asia he regains his manhood, and with it, he brings back from that continent the seeds of Freedom to his European brethren, an infinitely more important acquisition than the keys of Jerusalem, or the nails from the cross of the Redeemer.

W. S.

ART. III.—ON SOME OF THE CHARACTERISTICS OF SHELLEY.

SHELLEY'S mind was one of the most extraordinary which appeared above our literary horizon at a time when we were remarkably rich in the number of our gifted men, both in the high pitch and in the diversity of their powers. Whilst most of these have had assigned to them their appropriate place in the temple of literature, Shelley's still remains uncertain, hovering between the unattainable heights of perfection which his greatest admirers claim for him, and the low and misty regions of wildness, error, mysticism, unmeaningness, down even to the vacuity of nonsense, to which his depreciators, or those who cannot comprehend his character, would degrade him. It is only within the last few years that his writings have been studied with any view towards discovering in what estimation they are to be held as works of literature, or obtaining a clear insight into his character, in its moral and poetical capacities; and though he has often been reviewed, and much said about him, there has not yet been any attempt made towards obtaining a full exposition of his character, nor has that degree of study and diligent examination ever been given which is necessary to the due estimation of such a mind as his. It is true that we find much exaggerated praise given him, much extolling to the skies, without that exact appreciation, which as it is more difficult to adjust, and more demonstrative therefore of a due sense of the worth of that to which it is given, is far more flattering. Such vague admiration is injurious when applied to men of real genius, as it delays that diligent examination into their merits which is often much required.

Every one on first reading Shelley must be struck with his wonderful luxuriance of imagery, his vast flow of ideas and of language, and the beauty of expression with which he clothes every delineation of natural or spiritual qualities. He differs from most other poets not merely in the nature but the use of his imagery. He seldom employs it merely as a means of illustration. It seems to be the natural path of his mind to describe by allegory, and whilst other writers employ their talents for metaphor as a means of explaining and enforcing their subject, he seems to take his subject as an apology for inundating the minds of his readers with a profusion of beautiful images. This, it has been truly said, is one of the causes of that difficulty of comprehension which is often complained of in

his writings. He heaps image upon image, each rivalling its predecessor in beauty, till the mind, dazzled by their rapid succession, and wearied with the effort which is required for holding one idea through a series of illustrations, longs to return to reality, before he deigns to descend from his ideal station. Sometimes, having once stretched his wings in the etherial region, in which he seems to move with peculiar freedom, he breaks off abruptly, leaving his subject unfinished, as in the poem of the Woodman and the Nightingale; sometimes he returns merely to take a glance at his subject sufficient to afford him materials for another aerial flight. He has another habit, too, instead of adhering strictly to those qualities which bear an analogy to the subject, of obscuring this by the introduction of inappropriate qualities. Hence arises a clumsiness, destructive of symmetry, and we consequently find in Shelley a want of that harmonious proportion necessary to the perfection of art. We are struck by a sense of incongruity, similar to what we should feel in seeing a statue, in which the drapery had more attention bestowed upon it, and was more highly finished, than the figure itself. Not but that Shelley can, and often does, describe reality most beautifully, and with a grace peculiar to himself. The "Sensitive Plant" forms a beautiful specimen of the manner in which a poet whose sense of beauty is as keen as it is delicate, detects those minute and unobtrusive beauties of Nature which lie everywhere around us, but which are overlooked by all except those who are constantly attracted to their search. From a garden of flowers, a stream and its wooded banks, he creates a world of new and beautiful ideas. He gives new beauty to what was beautiful before, by endowing it with a spiritual nature, and characterizes each flower by the mental quality of which it is the symbol, the peculiar deity of which it is the shrine.

- " The Naiad-like lily of the vale,
 Whom youth makes so fair and passion so pale :"
 " And the rose like a nymph to the bath address,
 Which unveiled the depth of her glowing breast :"
 " And the wand-like lily which lifted up,
 Like a Mænad, its moon-light-coloured cup."

Lastly, the sensitive plant itself, the emblem of those refined and tender spirits which we meet with sometimes, which shrink into themselves at the touch of uncongeniality, and only expand to those who can give them understanding and sympathy, which depend for their happiness on the affection of those

around them, but from their humility are distrustful of what they can give in return, and consequently hang back, and are passed by unnoticed :

“ For the sensitive plant has no bright flower ;
Radiance and odour are not its dower ;
It loves, even like Love, its deep heart is full,
It desires what it has not, the beautiful !”

The spiritual charm with which Shelley invests material objects, like a veil softening without concealing their beauties, is his most striking characteristic. Speaking of it, Mrs. Shelley says, “ More popular poets clothe the ideal with familiar and sensible imagery. Shelley loved to idealize the real, to gift the mechanism of the material universe with a soul and a voice, and to bestow such also on the most delicate and abstract emotions and thoughts of the mind.”

The original and simplest mode of metaphor is certainly that which is used to express by material signs, the evanescent movements of the mind and feelings. Imagery arose from the poverty of utterance and the necessity of embodying in sensible ideas what words, being arbitrary signs, and bearing no real relation to what they signify, would, until by long use they had become intimately associated with their ideas, but feebly express. Man's life in its early stages was one of action and passion, not of thought and sentiment. The movements of his mind were not yet familiar to him ; he was absorbed by them, and could only find vent to them by clothing them with the forms of matter. But as we advance in refinement, and become more acquainted with the intricacies of our internal feelings, a more refined and subtle style of imagery arises, the converse of the former one, and endows the material world with spiritual attributes.

There is one peculiarity of Shelley found almost* in him alone, and arising from the highly-refined nature of his metaphorical allusions. This is his manner of making the effect of one sense stand as the image of another. For instance, he speaks of the hyacinths flinging from their bells a sweet peal

“ Of music so delicate, soft, and intense,
It was felt like an odour within the sense.”

* We only recollect another instance :—

“ The mind, the *music* breathing from her face.”

Byron.

And in the Triumph of Life:—

“ In that star’s smile, whose light is like the scent
 Of a jonquil, when evening’s breezes fan it,
 Or the soft note in which his dear lament
 The Brescian shepherd breathes, or the caress
 Which turns his weary slumber to content.”

Shelley’s poetry is highly intellectual. Let the subject be what it may, sublime, pathetic, descriptive of natural scenery, wandering amongst ideal and allegorical forms, or finding its home in the simple realities of life, it never loses its predominating intellectuality. He compares things by their remote relations, seldom by their more obvious; his ideas flow in a recondite manner, and this tends to give his writings an appearance of mannerism. It is however evidently the natural current of his thoughts, but being different from that of ordinary minds, they feel as if their thoughts were unnaturally forced, and style his manner artificial. It was not in his nature to be anything but genuine, and he was far above that pettiness of aim which disdains to follow its natural trains of thought, in order to strike out something which may appear original.—Shelley was too rich for this; it is the poor, and those who fear the reputation of imitators, who seek a forced originality. Even in those slighter poems which were the offspring of his immediate feeling, cast off at the moment, and perhaps never intended for any eye but his own, we still find Intellect preserving her sway, and rendering his feelings subservient to his ideas. We have an example in the Stanzas written in Dejection at Naples, where he contrasts so finely the tranquil splendour of the noon-tide scene with the feelings of weariness and despondency arising from a frame worn by suffering, and the sense of weakness and incapability attending it. The natural expression of his feelings, even here, is drawn from the depths of his mind.

STANZAS,

Written in Dejection near Naples.

“ The sun is warm, the sky is clear,
 The waves are dancing fast and bright,
 Blue isles and snowy mountains wear
 The purple noon’s transparent light.
 The breath of the moist air is light,
 Around its unexpanded buds;
 Like many a voice of one delight,
 The winds, the birds, the ocean floods,
 The city’s voice itself is soft, like Solitude’s.

“ I see the Deep’s untrampled floor,
 With green and purple sea-weeds strown ;
I see the waves upon the shore,
 Like light dissolved in star-showers, thrown ;
I sit upon the sands alone,
 The lightning of the noon-tide ocean
Is flashing round me, and a tone
 Arises from its measured motion,
How sweet ! did any heart now share in my emotion.

“ Alas ! I have nor hope nor health,
 Nor peace within nor calm around,
Nor that content surpassing wealth,
 The sage in meditation found,
And walked with inward glory crowned—
 Nor fame, nor power, nor love, nor leisure ;
Others I see whom these surround—
 Smiling they live and call life pleasure ;—
To me that cup has been dealt in another measure.

“ Yet now despair itself is mild,
 Even as the winds and waters are ;
I could lie down like a tired child,
 And weep away the life of care
Which I have borne and yet must bear,
 Till death like sleep might steal on me,
And I might feel in the warm air
 My cheek grow cold, and hear the sea
Breathe o’er my dying brain its last monotony.

“ Some might lament that I were cold,
 As I, when this sweet day is gone,
Which my lost heart, too soon grown old,
 Insults with this untimely moan ;
They might lament—for I am one
 Whom men love not,—and yet regret,
Unlike this day, which, when the sun
 Shall on its stainless glory set,
Will linger, though unenjoyed, like joy in memory yet.”

The consequence of this intellectual supremacy is to lessen the number of his readers, and in his lyrical poems, or those which speak to the heart, to lessen the effect. In such cases the intellect should be used merely to play round the sentiments, lending to them its own radiance, its changing and varied colours, but never attracting the eye to itself. This art Byron possessed to great perfection, and it was doubtless a main cause of the sudden influence he obtained, whilst other poets, his superiors in ideality, in conception of character, and in a knowledge of

the really grand in human nature, were long in gaining the fame they deserved.

Shelley's poetry may be divided into three classes. The first are his great works, those to which he gave much labour and attention, and in which he inculcated, either allegorically, or in narratives, his theories respecting the nature of the divinity, the origin of the universe, the capabilities and ultimate destiny of man,—The Prometheus Unbound, the Revolt of Islam, the Lyrical Dramas, the Triumph of Life. His Prometheus is perhaps the finest poem he has left us. We have the attributes of material sublimity described with amazing power, and equal to them is the moral sublimity portrayed. The conceptions described in the first act challenge for sublimity of idea anything we have had since Milton, and we have a picture of moral sublimity far surpassing Milton's. Milton gives us indeed, in Satan, the picture of a strong soul rising triumphant over bodily agony, and carrying on its daring schemes with an ardour undiminished by the most intense physical suffering. Satan's haughty grandeur, and unquenchable fire of soul, extort our admiration, but he sinks to a small compass when compared with the heroic Prometheus, the deliverer of a race of beings, who endures, without hope of alleviation, whole ages of misery, in circumstances which preclude all relief from personal activity, and this, not as an inevitable destiny, (for he has but to speak a word in order to be free,) but as a voluntary sacrifice for the beings whom he has saved by the means which have plunged him into despair. It is difficult to imagine a situation involving more completely the elements of moral sublimity.

The following is a part of the soliloquy of Prometheus, which opens the Drama :—

“ No change, no pause, no hope ! Yet I endure.
 I ask the Earth, have not the mountains felt ?
 I ask yon Heaven, the all-beholding Sun,
 Has it not seen ? The Sea, in storm or calm,
 Heaven's ever-changing Shadow, spread below,
 Have its deaf waves not heard my agony ?
 Ah, me ! alas ! pain, pain ever, for ever !

The crawling glaciers pierce me with the spears
 Of their moon-freezing crystals ; the bright chains
 Eat with their burning cold into my bones.
 Heaven's winged hound, polluting from thy lips
 His beak in poison not his own, tears up
 My heart ; and shapeless sights come wandering by,
 The ghastly people of the realm of dream,

Mocking me ; and the Earthquake-fiends are charged
To wrench the rivets from my quivering wounds,
When the rocks split and close again behind ;
While from their loud abysses howling throng
The genii of the storm, urging the rage
Of whirlwind, and afflict me with keen hail.
And yet to me welcome is day and night,
Whether one breaks the hoar-frost of the morn,
Or starry, dim, and slow, the ether climbs
The leaden-coloured east ; for then they lead
The wingless, crawling hours, one among whom
—As some dark Priest hails the reluctant victim—
Shall drag thee, cruel King, to kiss the blood
From these pale feet, which then might trample thee
If they disdained not such a prostrate slave.
Disdain ! Ah no ! I pity thee. What ruin
Will hunt thee undefended through the wide heaven !
How will thy soul, cloven to its depth of terror,
Gape like a hell within ! I speak in grief,
Not exultation, for I hate no more,
As then ere misery made me wise. The curse
Once breathed on thee, I would recall. Ye Mountains,
Whose many-voiced Echoes, through the mist
Of cataracts, flung the thunder of that spell !
Ye icy Springs, stagnant with wrinkling frost,
Which vibrated to hear me, and then crept
Shuddering through India ! Thou serenest Air,
Through which the Sun walks burning without beams !
And ye swift Whirlwinds, who on poised wings
Hung mute and moveless o'er yon hushed abyss,
As thunder, louder than your own, made rock
The orb'd world ! If then my words had power,
Though I am changed so that aught evil wish
Is dead within ; although no memory be
Of what is hate, let them not lose it now !”

It must be confessed that the interest of the poem fails in some degree, in the third and fourth acts, where we are carried amongst scenes and characters highly ideal and abstract. The language increases in diffuseness, and we do not find an equal degree of vastness and energy of thought to that which prevails in the first act. The whole poem requires much study to gain a clear idea of the hidden meanings which it contains. It is filled with beautiful lyrics, particularly the songs of the spirits who come to console Prometheus after the departure of the torturing demons. One of these is too singular for its exquisite delicacy and vividness of conception, not to be quoted :—

“ Ah, sister, desolation is a delicate thing,
 It walks not on the earth, it floats not on the air,
 But treads with silent footstep, and fans with silent wing,
 The tender hopes which in their hearts the best and gentlest bear ;
 Who, soothed to false repose by the fanning plumes above,
 And the music-stirring motion of its soft and busy feet,
 Dream visions of ærial joy, and call the monster, Love,
 And wake, and find the shadow Pain, as he whom now we seek.”

The *Triumph of Life* was Shelley's last poem, and was left unfinished. Wild and magnificent in conception, it is dazzling and gorgeous in its execution. Life, borne in her car of *Triumph*, whose splendour makes the noon-day dark, passes on, carrying with her, as her slaves, the whole race of Man, with all their wild passions and indomitable aspirations, their vagaries and “ fantastic tricks.”

In the second class of Shelley's poems we may include those relating to human interests and affections, apart from all imaginary beings, as the *Cenci*, *Rosalind* and *Helen*, *Julian* and *Maddalo*, &c. The *Cenci* is universally acknowledged to be a master-piece. Every one must, on reading it, be struck with wonder at the mind which could, with so bold and firm a step, descend into the abysses of the heart, and listen there, for the sounds produced by an anguish of soul, which, if we did not know to the contrary, we should willingly believe did not lie within the range of human experience ; at the piercing glance which could detect, with such unrivalled power, all the crooked windings and secret recesses of a diabolical heart like that of *Cenci*, and at the fine tact and management with which the plot of the piece is brought sufficiently near to thrill with horror, but not to revolt or disgust. The character of *Beatrice* is beautifully conceived and finely sustained ; she shines equally in the powers of endurance and action. In the depths of her misery she utters no word of complaint or despondency ; she neither pines away in languid wretchedness, nor loses her senses, nor turns with passionate revenge upon her persecutor. Her last act is not one of frenzied despair, not the convulsive effort of a mind naturally weak, goaded to an unnatural strength, but a deliberate course of action, considered as necessary and due to herself and her fellow sufferers. She looks around in vain for rescue ; all desert her or betray her, and her soul rises in self-sustaining power, with the consciousness of having herself alone to depend upon. A moral energy, which leaves no trace of weakness, is the foundation of her character. Her long years of submission to the greatest and most unnatural

cruelties is not the consequence of slavish fear, but of a firm will, rousing itself to endurance, for the sake of others. She discovers through her whole career, an intellect of the first order, softened by the delicacy and warmth of her affections, and raised to the highest degree of energy by the power of her moral character. We see her detecting with a glance the treachery of her lover, rising up before her father's guests, and demanding, with soul-stirring eloquence, relief and protection; comforting her mother and brother, with perfect forgetfulness of her own miseries. When determined upon the course she shall pursue, she never swerves or looks back for a moment. At the hall of judgment she is dignified and undaunted, by her eloquence almost convincing the judges of her innocence; and answers their questions with penetrating address. Torture fails to move her, and she breaks out into indignation at the yielding of the weaker souls of her fellow-sufferers.

“ BEATRICE.—

Tortures ! Turn

The rack henceforth into a spinning-wheel !
Torture your dog, that he may tell when last
He lapped the blood his master shed—not me !
My pangs are of the mind and of the heart,
And of the soul ; aye, of the inmost soul,
Which weeps within tears as of burning gall
To see, in this ill world where none are true,
My kindred false to their deserted selves.
And with considering all the wretched life
Which I have lived, and its now wretched end,
And the small justice shown by Heaven and Earth
To me, or mine : and what a tyrant thou art,
And what slaves these : and what a world we make—
The oppressor and the oppressed—such pangs compel
My answer—What is it thou would'st with me ?”

Her fate draws to its climax, and following her to her lonely cell, we hear her singing those words of deep pathos—

“ Sweet Sleep ! were death like to thee,
Or if thou couldst mortal be,
I would close these eyes of pain ;
When to wake ? Never again.
O World ! farewell !
Listen to the passing bell !
It says, thou and I must part,
With a light and a heavy heart.”

There is an indescribable air of carelessness, approaching to nonchalance, in her last moments ; it seems as if she felt that

her destiny was now completed, and that there was nothing which she could expect in future more miserable than what she had undergone. All the characters of this drama are well supported; but Beatrice's is the central point, and there is no male character of any pre-eminent beauty.

The third class of Shelley's poetry would comprehend all his lyrics, and all the poems which can be said to be the offspring of his own personal experience, or of feelings excited by the events of his times. Leigh Hunt compares his lyrics to those of Shakspeare and the dramatists of that time, and says that he should have written nothing but dramas interspersed with lyrics like these. They are remarkable as has been said for their intellectuality; also for their personification of spiritual attributes. They resemble Shakspeare in this, but more in their deeply poetical feeling:—

“ Come, be happy, sit near me,
Shadow-vested Misery.”

“ Where art thou, beloved To-morrow?
When young and old, and strong and weak,
Rich and poor, thro' joy and sorrow,
Thy sweet smiles we ever seek,—
In thy place—ah! well-a-day!
We find the thing we fled,—To-day.”

“ Rarely, rarely comest thou,
Spirit of Delight!
Wherefore hast thou left me now,
Many a day and night?
Many a weary night and day
'Tis since thou art fled away.

“ How shall ever one like me,
Win thee back again?
With the joyous and the free
Thou wilt scoff at pain.
Spirit false! thou hast forgot
All but those who need thee not.

“ As a lizard with the shade
Of a trembling leaf,
Thou with sorrow art dismayed;
Even the sighs of grief
Reproach thee, that thou art not near,
And reproach thou wilt not hear.

- “ Let me set my mournful ditty
To a merry measure ;
Thou wilt never come for pity,
Thou wilt come for pleasure ;
Pity then will cut away
Those cruel wings, and thou wilt stay.
- “ I love all that thou lovest,
Spirit of Delight ?
The fresh Earth in new leaves drest,
And the starry night ;
Autumn evening, and the morn,
When the golden mists are born.
- “ I love snow, and all the forms
Of the radiant frost ;
I love waves and winds and storms,
Every thing almost
Which is Nature's, and may be
Untainted by man's misery.
- “ I love tranquil solitude,
And such society
As is quiet, wise, and good ;
Between thee and me
What difference ? but thou dost possess
The things I seek, not love them less.
- “ I love Love—though he has wings,
And like light can flee,
But, above all other things
Spirit, I love thee—
Thou art love and life ! O come,
Make once more my heart thy home.”

“ FROM THE ARABIC.

“ *An Imitation.*

- “ My faint spirit was sitting in the light
Of thy looks, my love ;
It panted for thee like the hind at noon
For the brooks, my love.
Thy barb, whose hoofs outstep the tempest's flight,
Bore thee far from me ;
My heart, for my weak feet were weary soon,
Did companion thee.

“ Ah ! fleetest far than fleetest storm or steed,
 Or the death they bear,
 The heart which tender thought clothes like a dove
 With the wings of care ;
 In the battle, in the darkness, in the need,
 Shall mine cling to thee,
 Nor claim one smile for all the comfort, love,
 It may bring to thee.”

“ TO NIGHT.

“ Swiftly walk over the western wave,
 Spirit of Night !
 Out of the misty eastern cave,
 Where all the long and lone daylight,
 Thou wovest dreams of joy and fear,
 Which make thee terrible and dear,—
 Swift be thy flight !

“ Wrap thy form in a mantle grey,
 Star-inwrought !
 Blind with thine hair the eyes of day,
 Kiss her until she be wearied out,
 Then wander o’er city, and sea, and land,
 Touching all with thine opiate wand—
 Come, long-sought !

“ When I arose and saw the dawn,
 I sighed for thee ;
 When light rode high, and the dew was gone,
 And noon lay heavy on flower and tree,
 And the weary Day turned to his rest,
 Lingering like an unloved guest,
 I sighed for thee.

“ Thy brother Death came, and cried,
 Wouldst thou me ?
 Thy sweet child Sleep, the filmy-eyed,
 Murmured like a noon-tide bee,
 Shall I nestle near thy side ?
 Wouldst thou me ? And I replied,
 No ! not thee.

“ Death will come when thou art dead,
 Soon, too soon—
 Sleep will come when thou art fled ;
 Of neither would I ask the boon
 I ask of thee, beloved Night—
 Swift be thine approaching flight,
 Come soon, soon !”

Passing from Shelley's merely literary characteristics, and proceeding to consider those of his mental and moral constitution generally, we find his to be one of those minds which, either from original constitution, or from external circumstances, stand in a world at variance with their own sentiments and opinions, and to whose received modes of thought and action they cannot accommodate themselves. Isolation of thought, and discrepancy with existing circumstances, is the price paid by genius, and belongs in a greater or less degree to all first-rate minds. Such, being brought into the world, to recast its existing form into one more in harmony with truth, goodness and beauty, find it necessarily in contradiction with their own ideas. It then becomes a problem with respect to their life, whether they are to continue through their sojourn in this world, with this consciousness of a discordant state of being, or whether they will fulfil the conditions of their existence, by reducing it in some degree, at least, to harmony with themselves. This they can only do by discovering the points of sympathy which lie between themselves and the mass of men,—using such harmonies as may exist between their own and common minds, to raise the latter to more elevated regions of thought and action. In this way do men cause revolutions in politics, literature, religion. By this means only can a superior mind hope practically to influence those around it, and if he fail in this, he must be content to see himself wondered at perhaps, but not followed, and to feel that though possessed of incalculable riches in his own mind, it will be some time before these can be so worked out as to become current coin.

The more ordinary race of minds glide with ease through the paths of life. If the beaten track becomes arduous or toilsome, they fall behind some more enterprising spirit. They live happily in the existing state of society, it being adapted to supply their immediate wants,—and having few of those spiritual desires which call for a perfection, in whose realization they would breathe freely, and find their proper element. But those high and noble souls, whose office it is to open the eyes of mankind to the errors and evils of any state of society, and to advance them a few steps in their career towards perfection, come with a light from Heaven which sheds a divine radiance on the twilight of our existence, and which, beaming on the false lights and shadows which surround us, shows darkness where light was before, and discovers light in the midst of darkness; they come with the spear of Ithuriel to detect false-

hood in her numerous disguises, and show her in her real deformity, to track injustice, cruelty and tyranny to their refuge in some worn-out dogma, some false view which has gathered round itself the usage and approbation of centuries, and lies encrusted in the hard rind of received opinion;—in some absurd privilege of the more powerful classes,—means to support an edifice crumbling with age and threatening to fall; they show where guilt and injustice walk on boldly and triumphantly, relying for impunity on rank, station, and influence, —and where the highest courage, the noblest forbearance, the most self-denying excellence lie shrouded in poverty and neglect. They show how man has deformed this world, which was created the beautiful temple of the divinity, they come to restore its primitive beauty, to gather together the elements of good from existing forms of evil, and by the structure thus raised, to form a new era in the history of mankind.

The poet and philosopher, with less immediate and apparent effect, has more real influence over the destinies of humanity than any other form of a great mind. The great starts which have been made by mankind from time to time in their progress, the new movements which they have taken towards the ascertainment and realization of some great truths, are the apparent product of numbers impressed by one idea, and struggling together for one object. But this assimilated mode of thought, this new idea, may not be, and probably is not, original, even to the leader of these multitudes, to whose influence the whole effect is ascribed. If traced to its origin, it will perhaps be found in the quiet but searching enunciation of a deep-thinking philosopher, or inscribed in living light, and glowing with all the fire of energetic enthusiasm, in the words of a mighty poet. As in the physical, so in the moral world, the workings of nature are secret and peaceful, unknown and unthought of till they burst forth in the hurricane and the earthquake, in those convulsions which shake the foundations of society to their basis. We plume ourselves much upon our advancement beyond our forefathers in wisdom and knowledge, and we look back with a kind of contemptuous pity on their gropings through the dark caves of error, their slow reception of any ray of truth, their futile waste of powers, their superstition and their prejudices. We may humble ourselves with the reflection, that we have had little or nothing to do with our own advancement, that we are the work of those who have gone before us; their struggles, their difficulties, were the price paid for our knowledge. We are connected with the great

spirits of past times by a tie similar to that which binds us to our Creator, for have not our minds been, in some degree, created and moulded by them? Being, in fact, one of the means used by Him in our formation, they may be considered as links in the great chain which connects us with Him. A further reflection may arise, that we too are in comparative blindness and ignorance, that we too have an obstinate persistency in error, and desperate attachment to our own prejudices, and shall in our turn receive the contempt of posterity for our folly and ignorance. There may be, and probably are, at this moment, truths discovered, and waiting for our reception, as dazzling, as immortal, as blessed in their effects upon human happiness, as any which have yet appeared, but lying in the dark, impenetrable shadow cast over them by the form of Prejudice, and trodden under our feet as worthless.

It is the philosopher who utters those words of power which govern society; it is the poet who enforces them. The philosopher and poet combined should therefore have no small influence over human affairs. That Shelley was both a philosopher and poet, no one will deny. How far he fulfilled the responsibilities of these two great gifts, how far his use of them tended to the advancement of opinion, how far and in what manner they have influenced and are yet to influence the minds of men, are questions highly interesting indeed, but too deep to be entered into without a thorough study of his writings and life, involving, as they do, investigation into his peculiar opinions and sentiments, and a just estimation of the spirit of the times in which he lived, and of how far it was adapted to the appreciation of his excellencies. We may mention, however, one or two of the causes of the persecution and total misunderstanding which was his share during his lifetime, and then pass to a few glimpses into his belief.

It is curious to remark the different effect produced by Shelley and his cotemporary, Byron, in their appearance before the public. Both were minds of superior order; both published to the world poems which bore the stamp of immortality. The one rose to popularity with the speed of lightning; he appeared to live in every one's heart; his sayings and doings, his sentiments and opinions, were perpetually discussed; his crimes were palliated, his follies admired, his misfortunes every where sympathized with. His vanity made him believe himself the object on which the eyes of England, if not of Europe, were fixed. Vanity, indeed, may have lain much at the root of this popularity; it led him to egotism in his writings, and the world is always ready to give its sympathy to those who will address

it in moving terms, and lend the veil of romance to sentiments which are, when closely examined, sufficiently common-place. There is something also in vanity which will not allow itself to be overlooked. Shelley would have been but too happy to have been overlooked, if by that means he could have escaped persecution; but this was not allowed him. His name was covered with infamy; his children were torn from him, and he was made to feel himself an exile from society. It is not to one cause alone we can attribute the total misunderstanding of Shelley's character during his lifetime; but the most obvious was the discrepancy of his belief with that of society in general, and still more the bold and impetuous manner in which he avowed his own opinions,—at an age too when they could not have been matured. Byron too threw off the Belief of society, without its injuring his popularity. With him, however, unbelief was the result not of conviction, but of his own temper and conduct, of the sceptical tone which prevailed among his early associates, of the dissipated life he led, which rendered high interests indifferent or repulsive to him, and made him involuntarily shut his eyes to truths which could only appal him. He was too evidently miserable and at contradiction with himself, not to afford a testimony to the advantages of religion, and its necessity to happiness; besides which, he never openly attacked the opinions of men, and was very far from having any theories of his own to supply their place. But all the odium possible was thrown upon Shelley, who, though avowing the most extraordinary opinions, could yet find them sufficient for a life of simple goodness, of unbounded philanthropy, of the conscientious discharge of duty, and the happiness which results from these. Strange that the world should so much persist in mistaking the boundaries of right and wrong, in allowing those who leave its opinions untouched, to pass with impunity through any course of conduct, however bad, but covering with persecution those who dare openly to controvert these, let their principles of action be as high and pure as possible.

Early in life Shelley shook off all the accustomed forms of belief. He was disgusted by the absurdities of the popular theology, and he failed to separate the true metal from the ore which surrounded it. His mind was attracted by the various systems of philosophers, and he launched out boldly into the wide sea of speculation. This is a dangerous experiment, and one which, whenever it is thoroughly tried, manifests a constitutional scepticism that seldom allows the mind to rest in harbours of Faith. A habit of mind is exhibited and fostered,

unfavourable if not fatal to settled conviction. If the mind be accustomed from the time when it begins to exert its own powers, to depart from all authority in belief, to theorize as it will, and find in its own speculations all that it requires, it is very questionable if it does not learn permanently to consider as insupportable chains what are in fact the mental and moral fences of the soul. It is thus a want of the *capability* of conviction, as much as a want of actual conviction, which holds back some speculative natures from the truths of revelation.

Shelley's speculations were of the boldest nature, but much study of his works is necessary for understanding them completely. His opinions seem to have been a good deal unsettled. Christianity he entirely repudiated, nay considered it to be one of the great causes of evil in the world; yet he did homage to the character and precepts of our Saviour, and it may be imagined that, with a soul so formed to harmonize with its spirit, he might, had he lived longer, learnt at some time to assimilate to itself the truths which it contains. Definite truths, however, of all kinds, hung back from him, glided past him like shadows, and eluded his grasp, whilst the vague was ever before him, folded its dark wings round him, palpable in all its immensity. His notions of the Deity were pantheistic.—“Mind,” he says, “judging from what we know of it, which is only from experience, can never create, only perceive;” and hence he denies the creation of the world by an Infinite Spirit. The universe he conceived to be pervaded by a spirit of Beauty and Love, mentioned often in his poems; but a spirit devoid of personality, possessed of no fixed relations to us. Thus he entirely abandoned the idea of a Providence, and left no motive for prayer. On the faith in a Providence, in a Being to whose paternity the interests of his creatures are dear, depends the belief in an Immortality; for, take from us the dependency of our existence on some higher Being, leave us to a life whose conditions are nothing more than an unconscious destiny, a rigid necessity, where then shall we, perishable mortals as we are, helpless against the obstructions which meet us on every path of inquiry and action, profoundly ignorant of our own real nature, with an unknown Past and Future behind and before us, and with no fixed relations to anything beyond the visible world, dare to fix a hope? Certainly, in no powers of our own over our destiny. Even the trust which we feel inclined to give to the imperishable nature of our best qualities (the anchor on which Shelley seems chiefly to have rested), to our unsatisfied aspirations after unattainable excellence, to our power of conceiving of a perfection, freed from “the encum-

branches of mortal life," though it be sufficient to confirm what is already believed from other reasons, cannot be laid as a sure foundation for hope. These voices of our spiritual nature, which plead with so much power and tenderness, are not able to drown the harsh tones of material Nature, and a hard experience which rise on the other side. The noblest feelings, they tell us, may change, wither, and die; a few alterations of the corporeal frame can prostrate the intellect of a Newton to the imbecility of an infant; can change the sentiments of a noble and beautiful soul to the ravings of a madman. Faith and Hope are inseparable, and when we deny the efficacy of one, we give up all foundation for the other. Shelley himself is an evidence to the truth of what has been said. We find him treating of the question of immortality, and leaving it undecided. It is evident that his mind was in an undecided state with respect to it. He balances with conscientiousness the arguments on each side, and not having the doctrine of a Providence to decide, he finds but the equipoise of Hope and Fear, the trembling of the balance between Annihilation and Immortality.

ART. IV.—WHAT AM I TO BELIEVE?

No. III.

IF we look back at the history of Christianity, we find that, at a very early period, men ambitious of power, perceiving that the religions prevalent in the world were rapidly losing their influence, and that the rationality of the Christian system was producing change that could not be long resisted, combined together, and, under every appearance of outward sanctity and imposing ceremony, formed what was called the Church. This Church, ere long, became divided against itself, and separated. That division of it which established itself in the West soon acquired temporal as well as spiritual dominion; and, taking advantage of the extreme ignorance of the people, the Roman Church, by its well-devised expedients, succeeded so to entangle the human mind in superstitious fear as to render it subservient to the most ambitious desires. The height to which the power of the Church rose appears, now that the yoke has been broken and the mind emancipated, almost incredible. The most powerful intellects were devoted to the service of the tyranny, and long preserved the throne that had been erected on the prostrate understanding of man. At length, trusting too much to influence and assumed infallibility, this Church found there were sincere Christians in her bosom who could not conscientiously submit, nor allow others to submit, to proceedings wholly inconsistent with the first principles of religion and morality. Like all other tyrannies, that of the Roman Church was brought low, and she now languishes in the contempt of all enlightened men, even in the countries where she is still tolerated and supported in her decrepitude.*

While this Church rejoiced in the days of dominion and wealth, the people of all ranks were in a state of the most degrading profligacy and ignorance, and it could not be said, however much the Church boasted of being true, that Christianity had contributed to the advancement of morality. Whether the first Reformed Church was less tyrannical in reference to the human

* This remark may appear inconsistent with the knowledge of the efforts which are, at the present time, so conspicuous in England, to throw back the Church into the abyss whence she had escaped; and in Scotland to establish a tyranny not the less galling, because more vulgar, than that which the priests of Rome exercised. But such efforts are regarded as a prelude to the universal acceptance of a rational system.

mind, than the Church dissented from, may be a question of some importance; and the same question may be asked of bodies of modern Christians. Into such questions it is not now proposed to enter. Indeed, they would resolve themselves into another question, which every one is prepared to answer, Whether civil liberty is to be infringed in order to support the Church?

The Reformed Church also has divided against itself to an extent so vast, that multitudes have declared that those who profess to teach Christianity, being so much separated, cannot all be in the right, and that the probability is they are all in the wrong: and from this is derived much, if not all, of the irreligion, profligacy, and disrespect for the clerical character and functions that seem to be becoming daily more prevalent.

Notwithstanding the munificence of the provision made for teaching Christianity in every country where it obtains, its effects on the conduct and habits of thought of the people do not appear to have been of a commensurate kind. The records of crime against person and property might of themselves prove this; but there is most ample demonstration to be found of the levity and licentiousness of the highest ranks, surpassing the profligacy of the lower. The cause of this is not *true* Christianity; it is the mode of teaching it, and the conduct of too many teachers, who are more eager to feed upon the public than to feed their flocks. The practice of keeping the morality of Christianity in the background, of declaiming on the subjects of doctrine and mystery, and of deluging the country with trashy publications, which have neither reason nor common sense to recommend them to the attention of any but the weak-minded and half-educated portions of society, is well calculated to perpetuate ignorance, the parent of every suffering under which humanity writhes.

When we consider Christ's moral precepts, in connection with the nature of man, with the attention which they merit, we see how far those who teach Christianity have succeeded in enforcing their practice. It is of no use preaching to men only what the preacher may think they should *believe*, and that without appealing to reason, of which most preachers are greatly afraid. It is a most important and necessary part of a pastor's duty to show also what men should *do*. And not only is individual practice to be adverted to, but the *conduct* of man as a *social* being. It may be ticklish to give reason any share in the enforcement of doctrine and mystery, but there is no risk in giving the intellect full swing under the guidance of moral feeling.

It is admitted on all hands that God rules external nature by

unvarying laws; and it is not less apparent to those who give their attention to the subject, that He governs the *moral* world also by unvarying laws. He has given to the external world a determinate constitution, and also to man's body. He has made the mind of man in perfect adaptation to all things around him; and it is surely the duty of man to exert himself to discover every law of God, relating to inward and outward things, that he may learn in what *true* obedience consists. The discovery of the laws which govern outward things and our own bodies, impresses upon us the liveliest ideas of the wisdom, power, and goodness of God. The discovery of moral laws, which must be obeyed by an inward power, exhibits His beneficence the instant we contemplate their connection with outward things and our fellow men. In the moral precepts of Christ he does not confine himself to our duty as social beings, but shows distinctly that that duty cannot be separated from religious duty. He does not attempt to force belief, as is done by too many fallible interpreters of his words. He leaves man to judge whether he does or does not appeal to human nature, and points out the true sources of happiness. The orthodox preacher seldom thinks of studying the precepts and commands of Christ in their connection with the nature of man, and of teaching his flock to know God in His works, and above all the others in man himself. Such knowledge would lead to virtue, the want of it leads to vice. It is a very natural and far from unimportant question to ask—How comes it that so many divisions have arisen among professing Christians, so as to obstruct the progress of truth towards the improvement of mankind in moral conduct? How comes it that men differ so widely in their interpretations of the Bible? How comes it that each sect is so desirous that all mankind should agree with it alone, and so ready to condemn all who dare to call its peculiar doctrines in question? To those who have studied the nature of man, the answer to these questions is not difficult. It is enough, however, to state at present, that every human being is prone to cherish opinions which his feelings wish to be true, contrary, perhaps, to the dictates of reason. These opinions seem to himself true, because he does not consider his want of title to set himself up as a standard, by which the mental dispositions and powers of other men are to be measured. Every one possesses specifically the same mental constitution; but no two men exactly agree in the proportions to one another of the parts of which that constitution is made up.

Without adverting more particularly either to the history of Churches, or to the diversity of religious opinion, let us observe

that, while the state of religion in the Christian world is such as it is, such the diversity of doctrinal belief drawn from but one source, it is of the utmost importance that mankind should have attention somewhat withdrawn from mystery, and the mind directed to and impressed by all that Christ recommended and enjoined us to *do*. Let foolish men go on to indulge in unmeaning uneffective idealism, neglecting conduct, and yet punishing misdeeds; but let the wise remember that it is not "the hearers of the law only that shall be justified, but the *doers* of the law." The precepts of Christ are the law, and contain the most perfect system of religion and morality ever given to the world, because it is adapted to the constitution which man has received from his Creator. But this is not yet understood. Some have affirmed that the morality of this system is impracticable; that it is too refined, too divine, for man. Some have tried to explain Christ's words so as to accommodate them more to the inclinations than to the higher powers of man. Such persons must have been weak-minded, or unwilling to discipline themselves to Christian purity. For what well-endowed being can be so inconsistent as to attribute inconsistency to that which he admits to be divine? Can he really believe that God could issue commands, knowing that they could not be obeyed to the very letter? Surely the Creator knows the capacity and power of the creature He called into existence. God is perfect, and nothing imperfect can proceed from him. Nothing can be true that is inconsistent with His moral perfection—nothing announced as having been said or done by Him, that contradicts his attributes, can be believed, come from whence it may.

It is said that God's ways are not as our ways. True it is that we are inconceivably remote from perfection. But the Creator has given us powers enabling us to determine what is just and what is unjust—what is good and what is evil—what is right and what is wrong—what is true and what is false. No one possessing such powers can believe that God can ever act unjustly—inflict evil wantonly—choose what is wrong—or speak what is false. It is utterly inconsistent in any one to call himself a Christian, and especially in any one who assumes to be a teacher of what Christ taught, and to say that any command or precept spoken by him is not adapted to the nature of the beings to whom they were addressed. Yet this has been said, though it be an affirmation that strikes at the very root of the Christian system. Such an affirmation has arisen from ignorance of the real nature of man; and while that nature is not sought out and discovered, it will be in vain to preach mystery, doctrine,

or morality, with a view to induce men to amend their lives. These have proved vain hitherto; and, consequently, it is sounded in our ears, "There are none good, no, not one;" a truth which no one is disposed to deny in reference to the present state of society.

Nothing can be done towards the substantial improvement of man as a moral and truly religious being, until he be taught to know his own nature. When he knows that nature, then he will have true motives for improving himself, and of adding to his happiness, by becoming fit for the station he was destined to occupy in creation. He will not then be slow to acknowledge that the precepts and commands of Christ are divine, because he will feel they are applicable to him, and not above him. They are the natural rules for the direction of human conduct, and much may be gained by obeying them, and much lost by neglecting them.

Christianity has not had the degree of influence it ought to have had on the conduct of men. The obstruction of its influence is to be found in its perversion, in the exclusive preaching of doctrines (many of which neither Scripture nor reason sanction), and in the neglect of showing the connection of Christ's preaching with human nature. The obstruction is to be removed by teaching man his true nature, and the wonderful adaptation of Christian precept to that nature, and showing him that, in perfect obedience to the laws which govern his own nature, and to the laws of religious and moral obligation, are his true interest and real happiness involved. But where, it may be asked, is to be found an exposition of the true nature of man. To answer that question is not our present purpose. It is, or ought to be, the chief branch of Natural History, to investigate the structure and the nature of the Chief Work of the Almighty Architect of the Universe. It is a work distinguished by the manifestations of mental power. Until we search into ourselves, we cannot tell that the will of God accords with our nature.

But of this we may be assured, *à priori*, that there can be no inconsistency between our nature, and the manner in which the Creator desires that we should act. Should such inconsistency appear, or be felt, we may rely on our being deceived by our own ignorance, and this ought to be a spur to research. A prying nature—a natural tendency to inquire for causes—a propensity to ask, Why? have been declaimed against, but only by those whose interest it is to conceal. Seeing, however, that human nature is never satisfied with evasion, the interest of priests has suggested the notable expedient of asking ques-

tions, and prescribing the answers. This expedient is undoubtedly a clever one, while it is most pernicious to the human mind. It is resorted to in reference to infancy, when reason is immature, and obedience regarded as a thing of course. An impression is made, and so strong, that, in after life, even mature reason can with difficulty shake it off. Had it not been that priests became too confident of their power, and betrayed themselves, they might still have been trampling on the intellect of the most enlightened among men.

Am I to believe the entire Catechisms agreed upon by the Assembly of Divines at Westminster some two hundred years ago? Or am I to separate the chaff from the wheat?

1. *What is the chief and highest End of Man?*

The manner in which this question is put, is enough to puzzle a man, and much more a child; and were no answer provided, the reply would naturally be, What do you mean by the word End? As no man can say unto God, What dost thou? it is surely impious to set about imagining what it was that induced the Creator to do what he hath been pleased to do. It is impossible that we can pretend to discover what passed in the Divine mind when he planned the universe, or for what specific purpose he created man to inhabit the little speck on which he lives. To presume, therefore, as is done in this first question, that God's purpose can be defined, has a taint of Roman assumption and arrogance, too strong for a mind humbled into an imitation of Jesus.

The answer is so indefinite as to be sufficient of itself to furnish materials for a catechism. "*Man's chief and highest end is to glorify God, and fully to enjoy Him for ever.*" Here we have the existence of God taken as granted while it remains to be demonstrated; the nature of enjoyment—its reference to God—eternity and the immortality of the soul—all included—but unexplained. We have a question asked in reference to what is unknown, answered in terms abundantly obscure. It would be as profitable to teach these words to a parrot as to a child.

2. *How doth it appear that there is a God?*

This is a question that takes for granted a very extensive acquaintance with Natural Theology; a subject beyond the power of infant faculties, and requiring powers of observation and discrimination, to be previously and duly exercised before a rational answer can be given. Nevertheless, it is possible to satisfy very young minds, by a simple and judicious process of induction, provided there is a good endowment of faculty, that there *has* been a power superior to all that exists, and from

which all existence has been derived. The *continuance* of the Supreme Existence can be demonstrated only by deeper study of its works, and of its chief work especially, the human mind. The first part of the answer to the question, *The very light of nature in man, and the works of God, declare plainly that there is a God*, admits that the study of nature's light in man, his mental constitution, and of his other works, is preliminary to the fitness of putting such a question. There are millions of professing Christians, who have been made to repeat this answer, and have grown up to maturity, and who are freely permitted to share in church ordinances, who, were they asked, *What is the light of nature in man? How do the works of God declare his existence?* could make no answer. Surely, then, it is the duty of all teachers of religion, to show to their flocks the Light and the Works of which, in their Catechisms, they speak so freely. If there be one man, in one hundred of the religious teachers of the present day, capable of properly expounding the Light of nature that they say is in man, so as to prove from it that God exists—or the works of God for the same end, it is a larger proportion than would be looked for by him that asks, *What am I to believe?* It forms no part of the education of a clergyman, to direct him to such researches as are necessary to demonstrate the being of God; and consequently none of them deem it incumbent on them to draw the attention of their flocks, when they come to be set over them, to that on which rests the foundation of true religion, and without a knowledge of which no real profound conviction of truth can be felt. Were preachers to begin at the beginning, their usefulness would be incalculable. But they find dulness of comprehension, ignorance and blindness, more easy to be fostered than dispersed; and thus their duty is supposed to be well performed, if they read what is set down for them; and denounce disobedience, instead of inculcating motives for submission. The Church has herself to blame for disunion, and for the great tendency now manifested by ignorance and superstition flying to their head quarters at Rome. Truth is not to be found in Greek nor in Latin, nor in any language but that in which God has written—that which His works speak. The whole of what Christ taught is conformable to that language; and the never-ending disputes about that which ought to admit of no dispute, arise solely from neglect to study the nature of man, so as to perceive the adaptation of the divine will, as taught by Jesus, to that nature. He said he had many things to say to his disciples, but that they could not bear them—that is, comprehend them. Christians are still in the same state, and the cause of their having

made no progress, is to be found in the *modus operandi* of what are called churches. If, as the answer to the question under consideration informs us, the light of nature in man, and the works of God, declare Him plainly, let divines show to their flocks *how* they so declare Him. *But*, continues the answer, *His word and spirit only do sufficiently and effectually reveal him unto men, for their salvation.*

If a thing be *plainly* declared, it does not appear capable of being rendered more clear by any other affirmation. To answer a question by begging the question, is the common resort of men who either feel themselves incapable of answering it in any other way, or are deterred by the certainty of losing caste and emolument, if they dare to employ any other means to satisfy doubts expressed. Yet there is an appearance of fairness in passing on to inquire whether the subject under examination knows what is meant by the expression, the Word of God.—Still, however, begging the question pervades the whole.

3. *What is the Word of God*, is followed by the dogmatic answer, *The Holy Scriptures of the Old and New Testament are the Word of God; the only rule of faith and obedience.* It is a very natural and allowable question to ask, *How* do you know what you wish me to believe in the answer you have set down, that these testaments, as you call them, were derived from God? Still an apparent fairness is kept up, for the next question is,

4. *How doth it appear that the Scriptures are the Word of God?* This is an honest question, and worthy of an honest answer. The *honesty* of the answer given, need not be questioned. Its *sufficiency* is what we have to do with. And it may here be remarked, that the proof of the thing to be proved is sought for out of the thing itself. Not that internal evidence is to be refused when clearly brought out; but surely it is not legitimate to involve doctrine derived from that which is to be proved as evidence of an affirmation of its truth. This is the answer: “The scriptures manifest themselves to be the word of God by their majesty, and purity, by the consent of all their parts, and the scope of the whole, which is to give glory to God; by their light and power to convert and convince sinners, to comfort and build up Believers unto Salvation: but the spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.”

The first branch of this answer is anything but *sufficient*, because all its conditions might be found in a human production. And with respect to the second branch, it leads us to believe that it is not possible for human reason to be satisfied that the

Scripture is the word of God, and that unless human reason be miraculously illuminated, it must consider the Scriptures as of human origin. Now, this is utterly inconsistent with the attributes of God, and with the idea of a revelation. How can it be conceived, or imagined, that a Just and Merciful God could issue to his creatures, writings about the origin of which they could doubt? How could such a Being first create doubt, and then punish it? How could he leave His work unfinished; and how could he be Just to some, by sending his spirit to enlighten them, and Unjust to others by withholding it? All this is involved in the answer, which is totally unfit for young minds, and rather weak for such as are mature and sound.—Dogmatism is the essence of Popery, Fanaticism and Bigotry, three sisters whose affection for each other seems to be now reviving, and disposing them to unite in establishing a Spiritual tyranny; but the yoke of which will be burst asunder by pure and rational Christianity.

The fifth question is, "What do the Scriptures principally teach?" The answer is, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

It may be fairly supposed from the use of the word *principally*, that the Scriptures teach something else. We conceive that, in a religious view, man requires no other instruction than what may give him just notions of the Creator, and such notions are easily acquired, and perhaps more impressively, from the study of God's works; and, morally speaking, any just man, who takes the trouble to appeal to his own moral feelings, will perceive that their dictates are perfectly consistent with the morality taught by Jesus.

We now come to the exhibition, by the Divines, of what they affirmed Man ought to believe concerning God.

"What do the Scriptures make known of God? The persons in the Godhead, His decrees, and the execution of His decrees."

"What is God? God is a Spirit, in and of Himself, infinite in Being, Glory, Blessedness and Perfection, all-sufficient, eternal, unchangeable, *incomprehensible*, every where present, almighty, knowing all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth."

"Are there more Gods than One? There is but One only, the living and true God." Here it would have been good to have stopped, but the love of mystery, and of power over the consciences of men, prevail, and into the doctrine of the Trinity we are dragged. Well may it be said that God is incomprehensible when He is divided into three, and said to be one. It is a most

extraordinary fact, that the Romanists, and the Episcopalians of England and Scotland, both choose the middle Person of their Trinity as the greatest, and do him most honour in their forms of worship, though Jesus declared that his Father was greater than himself. There is much Popery in bowing at the name of Jesus, and standing stock still at the name of his Father. Nay, it is becoming the fashion of the Episcopalian Clergy, when reading the creeds, to turn towards the altar, and to bow as if Jesus were present there. The Scotch Episcopalian Bishops have recently styled themselves the Reformed Catholic Church. Their Clergy, though some have protested against this name, seem slyly to be combining Popery and Calvinism, the two worst forms of religion ever thought of. The character given of God ought to have prevented the Divines from supposing that He *could* leave *any* thing in a state to be doubted by rational beings whom He created. Priests know very well, that were men to be fully and freely educated, there would be no use for their help to believe in God and in the Mission of Jesus. We want Educators, who know the nature of man and his wants; and Preachers to conduct worship, who can speak what is true, without help from doctrine.

We now come to questions respecting God's Eternal Decree, as it is called, of which enough has been said in No. 1. The Doctrine of Original Sin may, by some, be considered in a degree independent of the question respecting the doctrine of human corruption. We shall examine what is said in the Catechism of man's estate when created, the Fall, and its consequences, in a future Number.

S.

SPIRITUAL INFLUENCE.

How happy they, gifted with power to raise
 From Earth's enthralling cares, the aspiring soul—
 To free the spirit from the base control
 Of meaner passions—in the flowery ways
 Of innocence to lead—through error's maze
 To guide unharmed, teaching the soul to move,
 Unsullied by the breath of scorn or praise—
 Along the sunlit paths of peace and love!
Their work shall live—the mighty warrior's fame,
 The poet's laurel and the sage's lore
 Shall cease to be—but Virtue's sacred flame
 Shall brighter burn, when suns shall be no more.
 Oh! blest is He to whom the power is given,
 O'er but *one* soul, to pour the light of Heaven!

ART. V.—ON THE ORIGIN OF THE NEW SECT IN THIS COUNTRY, CALLED “CHRISTIANS.”

THAT the best man is the best prophet, has now almost grown into an axiom, confirmed as the truth of the sentiment has become by an almost daily experience; for by the increased facilities for the exercise of individual influence there are many noble-minded men, who live to see the visions of youth transformed into the realities of age.

This animating doctrine is, however, equally true, if we grasp at a reformation which demands more time than the Life of the Prophet for its realization, and it is particularly interesting to look back and see how far our present state realizes the hopes that have been entertained respecting it. We were lately particularly struck in reading Priestley's “Reflections on the Present State of Free Inquiry in this Country,” November 5, 1785, with the concluding observations:—

“The great articles which are now in a course of discussion, will not be determined in our time. But if we exert ourselves, this work may be accomplished in the time of our children or grandchildren; and surely if we have any elevation or comprehension of mind, we may look forward to, and actually enjoy the happiness we procure for them. We scruple not to plant trees for the benefit of posterity. Let us likewise sow the seeds of truth for them, and anticipate the acknowledgments they will make us on that account.

“I do not write this from a persuasion that everything that I have myself contended for is indisputably true. On the contrary I have for the sake of discussion hazarded many things, and shall probably hazard many more; and I have actually changed many opinions, theological as well as philosophical, which I have advanced since I was a writer. But if men make use of their faculties at all, especially in that period which is most favourable to enquiry (which is about the middle time of life), they may arrive at so much certainty as will justify them in expressing a considerable degree of confidence, at least with respect to those subjects to which they have given the closest attention.

“I do profess to have this confidence in my opinion concerning the doctrine of the Trinity; I do not think the doctrine of Transubstantiation more manifestly absurd, and this is by much the less mischievous of the two. Not that I think there are no wise and good men who are advocates for the doctrine of the Trinity—I acknowledge there are. But there are likewise many persons, of whose ability and integrity also I think very highly, who are advocates for the doctrine of Transubstantiation: and as there were learned Pagans five centuries after the promulgation of Christianity, there may be some respectable believers

in the doctrines of the Trinity and of Transubstantiation some ages hence."

America seems to justify the hopes of Priestley. Not only has the number of avowedly Unitarian Churches very much increased, but more than a thousand Unitarian Societies, under the denomination of "Christian," have sprung up. Besides, 40,000 of the Society of Friends have embraced Unitarianism, while the Universalists, five hundred congregations, also maintain Unitarian opinions. Perhaps, however, the most extraordinary accomplishment is found in the case of the Campbellites, who, though orthodox in their general doctrines, and even attaching supreme importance to the ordinance of baptism, yet refuse to state at all times whether they are or are not Trinitarians, because, as the Trinity is not a scriptural word, they consider that as Christians they have no concern with it, for they have no wish to involve themselves in the maze of worldly philosophy.

A similar state of feeling has begun to manifest itself in this country; a number of congregations, chiefly seceders from the Methodists, have adopted the name of Christians only, and have made rapid strides towards introducing a more Catholic spirit into their churches. "They own no creed or system of rules but the New Testament." "They wish to be as orthodox in doctrine, and as strict in discipline, as Christ and his Apostles; more orthodox or strict they have no desire to be."* There is every reason to believe that they cordially concur in the following sentiments of their Founder, Joseph Barker, expressed in No. IX. Vol. 2. of the *Evangelical Reformer*.

"I think it best in language as well as in doctrine, to follow the great Apostle, and know nothing but Jesus Christ. Hence I never use the word 'Trinity,' and I never apply to God the word 'Person' and 'Persons.' And though I believe the Holy Spirit is God, as I believe that Christ is God, yet I dare not apply to them, without good and sufficient reason, any names of man's invention. I dare not speak unadvisedly on such matters; and my conscience obliges me to keep close to the manner of the Saviour and his holy and inspired Apostles. All that I know of God, I learned from Scripture language, and all I have to teach, I can teach in Scripture language."

But this adherence to the plain language of Scripture has produced not merely a change in expression, but a very great modification of many orthodox views. Take, for instance, the

* See Address on laying the Foundation Stone of the Chapel at Bradford, by Joseph Barker.

following summary on the doctrine of the "Depravity of Man."

"1. Though men without the truth and spirit of God could be nothing but earthly, devilish, and sensual, I do not believe that any are left without the truth and spirit of God. 2. Though 'foolishness is bound up in the heart of a child,' the rod of correction may drive it far from him. 3. Though the seeds of sin are sown in our nature, I believe that by the Spirit of God the seeds of holiness are sown there also. 4. If men sin, I do not attribute their sin to any irresistible influence of the principle of evil in their nature, but to the neglect of men to improve the principles of holiness implanted in them. 5. I know of no evils entailed on us by the first Adam, which are not overbalanced by opposite and greater blessings bestowed upon us by the second Adam, Jesus Christ. 6. I do not believe that any man is to be blamed for being born with a nature prone to evil, but only for not using the grace of God to master his propensities to evil. 7. I do not believe that Adam's sin is imputed to us, or that we come into the world under any *guilt* whatever. 8. I am not aware that Scripture calls us to repent of Adam's sin, but only of our own sin. 9. I do not believe that we have any reason to be dissatisfied on account of the principles of evil which we bring with us into the world; since God bestows upon us heavenly influences in proportion to the strength of those principles of evil. Nay, I believe that if we are faithful to the grace God has bestowed through Jesus Christ, our conflicts will be the occasion of greater happiness than we could otherwise have enjoyed. 10. I believe, therefore, not only that God does not act unjustly, or any way unkindly in suffering us to come into the world with such natures as we have, but that, on the contrary, he acts towards us in this respect with the greatest possible kindness. And I believe that it is better for us to be left to cultivate the ground and clear it from thorns and thistles, than it would be if God should at once remove the curse by his own power; so do I believe that it is better for us to be left to combat and conquer our own rebellious natures by the assistance of God's truth and spirit than it would be if God should change our natures by his own power, and leave us free from conflict."—*Evangelical Reformer*, Vol. II. No. 12.

The following passage in the preceding number of the same work is still more decidedly opposed to ordinary methodistical notions. It occurs in the essay on the Holy Spirit.

"God's spirit is given in answer to sincere and persevering prayer, and is retained by steady obedience to God's will. No man has God's spirit who is unlike Christ, though God's spirit may strive with such persons. All talk about the *direct* witness, the *immediate* influence, the *irresistible* workings of the spirit on man's soul, is only man's talk, for God speaks about no such things. The *manner* of the Spirit's operations is said by Christ to be a secret. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh,

nor whither it goeth : so is every one that is born of the Spirit.' Why then should men pretend to know what God has wrapt in darkness ?"

Perhaps, however, the noblest advocacy of the true spirit of Christian liberty is to be found in the Essay (No. 20. Vol. I.) entitled, "Toleration, Human Creeds," &c. We have often read defences of private judgment, which showed how unfavourably the principle of creeds acted upon the noblest minds, but never until we perused this admirable defence did we so clearly understand how the absence of a creed would prove advantageous to the indolent and weak-minded. It is by thus proving that to dispense with creeds would be beneficial to every grade of intellectual and moral development, that the talented Author has earned for himself the praise of carrying out a great principle to its farthest possible extent.

"But how would it be, we are asked, if we had one doctrine in the pulpit in the morning, and another in the evening ? We answer, many of the people are so little accustomed to attend to what the preacher says, that they would not discover the difference. Many others have been so long accustomed to take all on the preacher's authority, that they swallow everything, without ever asking whether it be right or wrong. Others, that are accustomed to think of what they hear, would mark the difference between the two preachers, and very likely go home and search the Scriptures, to see which was in the right. They might speak with others on the subject, perhaps, and both they and their friends might be induced to think more closely, and search the Scriptures with still greater diligence. If there were no creed, they would probably never have a thought of persecution. Instead of reporting the mistaken preacher to a quarterly meeting or conference, they would probably talk with him, and reason with him from the Scriptures. The preacher would be improved, and the people would grow wiser, and the churches which have for so many ages remained dwarfs in understanding, would rise to intellectual manhood,—instructed themselves, and able to instruct their fellow men.

"A diversity of sentiment from the same pulpit would do no harm, if there were charity sufficient in the members of the church ; and if there were not charity sufficient we should try to increase it, and not attempt to make up for its absence by a compulsory creed.

"Besides, having a creed does not secure uniformity of doctrine among preachers. We have different doctrines preached from our pulpits almost every sabbath. Our creed does not embrace above one point of doctrine in five hundred, so that we have plenty of room to differ. And however large we might make our creed, we should differ still ; and we should differ if it were made still smaller. We differ on some of the articles which compose the creed, and that very materially. And in fact, the stricter any sect is, and the more anxiously they labour

to effect an uniformity of doctrine, the greater generally is the diversity. Look on the religious world ; take the sects as they lie before you, and see if it is not just so. And it will always be so. But if the members of any sect should throw aside all creeds, and encourage each other to judge freely on all matters of revelation, only recommending and exhorting each other to do all in the fear of God, and with a view to the salvation of mankind, I have no doubt but that that sect would become the most united and agreeable church in the world.

"That creeds should increase diversity of opinion, and that the rejection of creeds should promote uniformity, may seem a mystery to some, but to me it seems quite natural. Where there is a creed, the *indolent*, the *weak-minded*, and the *interested*, will always keep within its bounds ; but the active, the strong-minded, and the honest, will outstrip all human creeds, however they may be formed, and, committing their reputation and their all to God, will dare to explore the whole immensity of truth. The difference, therefore, will be as wide as is the vast and immeasurable interval between the farthest flights and the loftiest soarings of an angelic mind, and the narrow limits in which the weak and reptile spirit is shut up.

"If there had been no creed, the case would have been very different. The minds of the honest and the bold, inspired by their ardent love of truth, and supported by the spirit of God, would still have attempted their illimitable flights, and explored fresh worlds of light ; and the feeble-minded, the indolent, and the interested, having no creed to cling to, would have suffered themselves to be drawn along by their abler brethren ; and those very dispositions which made them cling to the creed when there was one, would make them choose for their standard the opinions of the more intelligent of their brethren, if the creed was taken away ; and this would cause a happy uniformity. Where there is a creed, the little-minded, the selfish, and the idle, are the rulers ; where there is *none*, the power falls into the hands of those who are the wisest and the best. Where there is a creed, the indolent and tardy pull back the active and the strong ; where there is *none*, the active and the strong bring forward the indolent and slow. Where there is a creed, the weak and the ill-disposed harass the wise and the good ; where there is *none*, the wise and the good are free, and are able to improve the rest. Where there is a creed, the ignorant and the faulty will labour to make those who are wiser and better like themselves, and a creed will give them mighty influence : where there is none, the wise and the godly will flourish pleasantly, and the less generous spirits will emulate their virtues. A creed, therefore, restrains nothing but the heaven-inspired efforts of the noblest minds ; it strengthens and establishes nothing but intolerance, and ignorance, and error. All that is true and plain and good, is established sufficiently by its own character, and by the power of God ; nothing requires establishing by human forms, but that which would be better thrown down."

It is a favourite theory of this liberal-minded writer, that every sect has proved particularly successful in the advocacy of

some one doctrine of Scripture, some one great and important truth, and that if we would build up ourselves in a true and living faith in Christianity, we must seek for Good everywhere, and appropriate what we find good in every section of the Universal Church. Influenced by this sentiment, he published the following proposal in No. 24, Vol. I. of the above-mentioned work:—

"Another volume that I intend to republish, is a volume of Discourses by W. E. Channing. They are, in many respects, the most excellent I ever read. No man ever succeeded better in unfolding the excellencies and glories of true religion. He gives you such lovely and affecting views of God and of his dispensations; he exhibits the capabilities, the duties, and the destination of man, in such a glorious light, that you are quite enraptured. For myself, I think I never was more delighted with a book since I was born. When I had once begun, I never thought of laying down the book a moment, unless obliged to do so by some other duty, till I had gone quite through. I read along the roads and through all weathers; and many a time I read till my soul was so full, that I could not refrain from praising God aloud as I went along the way. Of course I do not expect all to be as much pleased and profited by it as I was myself; there is a great deal of difference in people's tastes and characters. But no one that longs for truth and wishes to be right, can read him without being a wiser and a better man."

It is not to be expected that these liberal views were allowed to pass unproved: accordingly, at several successive conferences of the New Connexion Methodists, Mr. Barker's views were censured, and as he refused to retract them, he was expelled at the Huddersfield Conference, June 1841. The principal point then proved against him, was, that he had ceased to baptise infants, and used instead a service of dedication. To the credit of the body it ought however to be stated that it was found impossible to prove any case in which the parents of the children had objected to this change. The account which has been published of the proceedings of Conference in this case is particularly interesting, from the manly defence made by Mr. Barker. As a specimen of the noble spirit in which he replied to the accusations alleged against him, we select the following:—

"It was asked if I were allowed to go on, where should I stop? I replied, Nowhere: I hoped to go on to perfection; and never to stop so long as God should call me to *go forward*. It was said, all would be peace if they got rid of me. I replied, they might be seriously mistaken in their expectation, that there would always be some that would think, and that *thinkers* would always disturb the peace of such as had

any thing to uphold and defend, besides the pure religion of the Saviour."—P. 16.

The following graphic description of Conference may well justify the decided objection which the newly-formed Society feels to that plan of Church Government, and may furnish every Congregationalist with a strong argument for his own view of this much-disputed question:—

"As to the spirit in which the business of Conference was carried on, it was anything but Christian. Many a time as I sat in my place, hearing what was said, and observing what was done, did I ask myself, Is this like Christ? Can this be pleasing to God? What must angels think to look on a scene like this? Perpetual talk about the authority of Conference, and the majesty of the rules; but not a word about the authority of Christ, or the majesty and supremacy of the Gospel. And such overbearing on the one hand, and such servility to a few rich and influential persons on the other: and then such harshness, such determined unrelenting cruelty toward all who showed a determination to act according to their own convictions of duty. No Christian man could comprehend or believe it, if he had not seen it. It grieved my soul beyond measure. In the evening, after the sittings of Conference were broken up, I and my friend, W. Trotter, frequently walked out among the lofty hills, conversing with each other, and conversing with our heavenly Father, and oh, what a contrast! what a boundless contrast! what an infinite relief! To be placed beyond the sound of angry strife, and jealous persecuting rage,—to walk at large over the lofty hills,—to breathe the fresh air of heaven,—to converse with God,—to look upon his wondrous works,—to hear the melody of birds; now to trace the silent path of the shadowy wood, and then to stand on the exposed uncovered top of the higher hills, and cast one's eyes on fruitful vales and quiet homes, and almost all that earth could show of grand and beautiful,—and, most of all, to see in everything we saw, the hand of God,—to hear in everything we heard, his voice,—to feel that the Great, Almighty, Unseen Spirit of the Universe, that lived and worked through all, was our Father and our Love,—to feel that we were one with him, and that he was one with us,—it was like heaven on earth. Never did we understand before why Jesus, after having spent the day in crowds, and being harassed with the captious, cruel, persecuting Scribes and Pharisees, retired at night into the desert, or to the mountains alone. Never before did the Gospel seem so true a Story. Never were its promises so sweet. Never before were we brought into such living sympathy with the Saviour of mankind. We prayed, we sung, we were enraptured, we felt a peace that passed all understanding, and a joy that was unspeakable and full of glory. I can recollect nothing I ever met with on earth so trying as to sit in Conference; but in our walks upon the high places God made up for all. Well, I thank God, I am now free! my Conference trials are ended. O, never more may I be found shut up with men who set at nought the authority of

Christ, and who, by all the cruel arts of unrelenting persecution, strive to bend the immortal, godlike mind into unnatural subjection to their ambitious will. Father of all, never more may I witness those awful, those horrible attempts to destroy the rectitude and freedom of those spirits which thou hast formed to be the images of thy own glory, and which thou hast ransomed from thralldom by the blood of thy own Son! Hasten that day, O God; hasten that day, when the proud outrageous spirit of intolerance shall be cast out, when the power of persecution shall be broken, and when the whole race of man shall be blessed with the peace and freedom, the purity and tenderness of the Gospel of Christ."—P. 24.

William Trotter, here alluded to, was a brother Minister, expelled by the same Conference, chiefly it appeared for the boldness with which he ventured to denounce the unjustifiable severity of Conference towards Joseph Barker, for his own views were orthodox. But the proceedings of Conference were far from meeting with entire support from the churches: many of them addressed remonstrances, while some congregations at Newcastle-upon-Tyne, where Mr. Barker had been last ministering, were resolved not to be thus deprived of their able and energetic Minister; in consequence they passed the following resolution, which has since been adhered to:—

"Resolved, That after hearing all the Conference Deputation has said in defence of Conference proceedings, this meeting feels called upon to express its deep and solemn conviction that the Conference has overstepped the liberty of the Gospel, and outraged the principles of our connexional constitution, by the means which they have adopted and sanctioned for severing from the connection some of its ablest ministers and brightest ornaments; and from a sense of duty to God—an affectionate regard for their persecuted ministers—a deep concern for the character of the connection, and a proper concern for the interests of this circuit, resolves to resist, to the utmost of their power, these anti-christian and anti-connectional proceedings, and to receive no more preachers from Conference till those brethren who have been so unjustly expelled from the body be restored to their former place and standing in the connection."

As the Congregational system was adopted by the Remonstrant party, Joseph Barker was chosen minister by a Newcastle congregation, on condition, however, that every fourth Sunday he should exchange with some brother Minister, thus allowing him the opportunity of extending his influence, without too much weakening his connection with his own congregation. This seems, even under ordinary circumstances, a good plan, as it allows a certain degree of rest to the preacher, by thus periodically giving him a different audience. Different Societies

in Yorkshire, Lancashire and Staffordshire, have followed the example of their Northumberland brethren. Joseph Barker is also a highly valued Lecturer against the Socialists; and his work *Christianity Triumphant*, price 3s., is a valuable addition to our popular defences of Christianity; the style is forcible, and the sentiments pure and noble, while the general management of the subject is well adapted to the class of readers for whom it was principally designed, that is, to people who have taken up a prejudice against Christianity from the Socialists, or any one else, rather than from any real knowledge of the influence of Christianity itself. At the same time there are many facts mentioned in the book, which, though by no means new to a well-informed reader, may make him rejoice that such a noble army of witnesses can be called forth to attest the purifying and ennobling influence of genuine Christianity. Joseph Barker is also the author of an admirable defence of the propriety of teaching the children of the poor to write at Sunday-Schools; he has also published many excellent practical Sermons, and for some years conducted the *Evangelical Reformer*, a weekly penny periodical, with great spirit. He wrote all the leading articles himself, and by this means a far greater unity of aim and purpose is to be met with in that small work than in any other similar periodical that we have met with. He is at present Editor of "*The Christian Investigator*,"* the acknowledged organ of the Sect. Many articles are written with great spirit in defence of freedom of opinion, and the right of every man to judge for himself on all matters of faith. But the chief object of the work is to inculcate those views of self-denial which form the most distinctive features of the Society, and make it, in many respects, resemble the early constitution of the Society of Friends. The support of their own members is inculcated as a paramount duty, and the most self-denying exertions urged on the Society for the sake of seeking the Salvation of their fellow-men, not merely in this country but in foreign lands.

Although we are far from subscribing to all the sentiments which there are advocated, yet the movement is evidently in the right direction. The genuine spirit of Christian liberty which it breathes, and the supreme importance which it attaches to the moral requirements of Christianity, contrast most favourably with the constant dwelling on orthodox doctrines which

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too frequently disfigure similar publications. We hail this then as the dawning of a brighter day, for this movement has evidently originated with the people; and owing to the peculiar advantages which the Methodist system of lay-preaching gives to the speedy and efficacious advocacy of their views, we may hope that soon an abundant harvest will follow the disinterested and energetic labours of these "Christian" Disciples of our Lord.

C. L.

THE FISHER.

'Tis morning on the bright and glorious sea!
 In the fresh light ten thousand beauties rise;
 The early mist has rolled in clouds away,
 And fair and lovely are the sunny skies—
 The fisher-boats advancing from the shore
 Raise the white sail, or dip the glittering oar.
 And who is she that on the gleaming strand
 Looks with fond smile upon the waters fair,
 Lifting her child to wave his tiny hand,—
 While from her heart ascends the holy prayer,
 That God would prosper him upon his way,
 Who of her house and heart, is prop and stay?

'Tis noon upon the hot and heaving wave,—
 The sea-bird rests upon the molten sea;
 And, as that bird rides on the waters green,
 Within his fisher-barque so rideth he,
 Thinks of his wife and little one afar,
 And frequent longs for evening's first pale star.
 And she the mother, in her cottage home,
 Working with patient hand her daily toil;
 How oft her thoughts across that deep sea roam,
 As to her child she lifts the ready smile;
 Or through the window bright her constant eye
 Watches the sunny hours slow gliding by.

'Tis evening on the calm and moonlit main,
 Swift through the shadow moves the fisher-barque;
 The holy star of evening shines again,
 More holy to his eye one sacred spark
 Lighted by love within his lowly cot,
 By her who shares the fisher's humble lot.

Hark! the boat crushes on the pebbly shore,—
 Lightly he leaps from off the bending side,
 While brightly gleams, through the half-open door,
 That welcome light which long had been his guide;
 His wife, his child, that cheerful blazing fire,
 His thankful heart with grateful thoughts inspire.

ART. VI.—MEMOIRS OF THE LIFE OF THE REV.
L. CARPENTER, LL.D.: with Selections from his Correspondence. Edited by his Son, RUSSELL LANT CARPENTER, B.A.

AT the conclusion of our notice of the posthumous volume of Dr. Carpenter's Sermons, we adverted to the Memoir understood to be in preparation, and expressed our confident persuasion, that if judiciously executed, it could not fail to be a most acceptable addition to our stores of Unitarian Biography. The Memoir has since made its appearance; and we have great satisfaction in stating that our expectations have been abundantly realized. Mr. Russell Carpenter, the Editor, as he modestly styles himself, of this work, has, we think, acquitted himself with great credit in the performance of a task, pleasing no doubt, but in some respects difficult and delicate, especially for one so nearly and intimately connected. He has, however, to all appearance, successfully followed the rule which he professes in the Preface to have assumed as his guide; namely, to speak of his Father with that truth which he loved;—and it is obvious, that in many ways he must have possessed advantages, not only from personal knowledge, but from the access he appears to have enjoyed to various sources of information, which could hardly have been laid open with so little reserve, to any one not a member of the family.

The Memoir, we have every reason to believe, gives us a just impression of its subject, and a very favourable impression, both of the head and the heart of its author. That it would evince a warm attachment and filial reverence for one so well fitted to inspire these sentiments, is no more than might naturally be expected; but it is not always that we find in so young a writer as Mr. Russell Carpenter, the maturity of judgment and sound discretion for which many parts of this work are certainly remarkable. Its literary execution is very respectable, and indicates throughout a mind well furnished with the knowledge, and the habits of thought and feeling, which qualify him for successfully following the path which he has so ably delineated. We trust that he will ere long be enabled to enter upon it under circumstances conducive to his comfort and usefulness, and that a kind Providence may so guide and protect him, that these promising first fruits may be followed by an abundant harvest.

Our first impression, we must confess, on receiving this

volume, was a slight feeling of alarm at its bulk. We feared lest the author might prove to have inherited a little of the prolixity which is certainly observable in some of Dr. Carpenter's writings, and might possibly have entered too unreservedly into various minuter details which would have been better omitted. And we will not say that a closer examination of the work has *entirely* removed this feeling; though certainly it is much easier to make the objection in general terms, than to point out the particular passages, either of narrative or of reflection, which we could wish had been excluded. Some may perhaps think that the lengthened narrative of Dr. C.'s early years, and of his academical course at Northampton and at Glasgow, might have been advantageously abridged, and that the space thus saved might have been devoted to a more particular account and critical analysis of some of his most remarkable and important publications; a material department in the life of a literary man, in respect of which—if any where—we should be apt to complain of a deficiency in this Memoir. But the author's remarks in vindication of the introduction of such minute particulars are certainly just and well-founded.

“ Some of the incidents we have recorded, as having contributed to form his character, may to many appear trivial and common-place; but it is not the less important that they should be noticed; and those who are engaged in the work of improvement, whether their own, or that of others, will trace with interest the permanent effect and complicated results of ordinary circumstances. Their very commonness should lead us to remark, that singular coincidences and unusual events are not necessary elements in the formation of a great character;—but that the materials are offered to all, by the right employment of which the way is laid for usefulness, if not for eminence. Peculiar indeed must those circumstances be, which cannot be turned to good account, if the mind is properly prepared by judicious intellectual and religious cultivation. If the judgment is trained to discern the use that may be made of all that passes around, then, though the events may be beyond our control, their *consequences* will be modified by ourselves.”—P. 20.

The work is distributed into eight chapters, the first of which gives an account of Dr. Carpenter's early years,—the second enters at somewhat more length into the history of his college life,—the third extends to the time of his settling at Exeter in 1805,—the fourth comprises his residence at Exeter, from 1805 to 1817,—the fifth his residence at Bristol, up to the year 1826, when he was compelled by ill-health to go to the south of France, and for a time to dissolve his connection with the congregation at Lewin's Mead,—the sixth is devoted to the narrative of his gradual recovery during his residence

abroad, and after his return home, to the time of his resumption of the ministerial office in 1828,—the seventh relates to the second period of his residence at Bristol, terminated, like the first, by a journey to the south of Europe in search of health, in the course of which it pleased God to remove him from this scene of things, “in a manner which there was no human eye to witness, and of which, therefore, no human tongue can confidently speak.” The last chapter is chiefly occupied by general reflections, many of them very interesting and beautiful, both in sentiment and expression, on the character of the deceased, and testimonies to his excellence from various attached friends.

It may be expected, perhaps, that we should give an abridged sketch of the contents of these chapters in the form of a short biographical notice ;—but the fact is, that anything which could be brought within our limited compass would amount to little more than an enumeration of well-known facts with which it is probable that few of our readers are unacquainted ;—and our object, moreover, is to induce them by our report to seek for their information as to the incidents of the life of our deceased friend, where they will certainly find it, combined with much that is fitted to delight, to instruct, and to improve.

Many of those who have afterwards taken the most eminent stations in the ranks of Unitarianism, have been converts, either from the church or from different denominations of orthodox dissenters. This was not the case with Dr. Carpenter, whose family and nearest connections were chiefly Unitarians. The extracts however which are given from his early correspondence, afford good reason to believe that both at Northampton and at Glasgow (to which he removed on the sudden dissolution of the academy at Northampton) he engaged in a careful study of the grounds of his belief, with as much impartiality as can well exist in any one whose mind has been early imbued with religious principles and feelings. He had recourse to the best books he could gain access to on both sides of the disputed questions,—but formed his final decision from a careful examination of the revealed word. Some of the difficulties which he encountered are candidly stated in his letters to different friends ;—but they vanished by degrees before the earnest and diligent investigation to which they were subjected ; and he continued throughout the whole of his active life, a decided adherent, and one of the most zealous and able champions, of the Unitarian faith. But though his acknowledged learning and talents, the prominent station which he filled, and more especially the peculiar ardour of his mind, urging him, if

possible, to undertake in his own person whatever appeared to him necessary to be done, brought him frequently before the public as a controversial writer, this was very far from being the prevailing character of his mind. He valued truth, and above all, religious truth;—but it was mainly because he beheld in it the instrument of procuring something still better and more valuable,—namely, the spirit of the Gospel,—the spirit of power, of love, and of a sound mind,—a heart devoted to God, prepared to put its trust in him and to render him a reasonable service. His own experience taught him that his religious opinions were the means of promoting in his own mind the spirit and temper of true devotion, to exalt and purify his conceptions of God, to give just and rational views of our own connection with and dependence upon him, and of that grace made known by Christ, by which he has been pleased to declare his readiness to receive the repentant sinner. These views he has himself developed with great clearness and force in a chapter of his Examination of Magee, entitled “On the Beneficial Tendency of Unitarianism,” an excellent piece, which has been several times reprinted in a separate form. As he advanced in life, this idea of the real importance of correct doctrinal views was more fully established; his sentiments became, as he expressed it, increasingly *evangelical*; he placed more and more stress on the associated affections of gratitude and love, of veneration and submission, of faith and hope, of contrition and consolation, which constituted in his estimation the true spirit of the Gospel, and for which he rejoiced to perceive, more and more clearly, that his Unitarian principles afforded the best, perhaps the only rational and satisfactory, foundation.

A very remarkable feature in the character of Dr. Carpenter was what we may almost call an *extreme* of conscientiousness. We call it an extreme, not because we think that a sense of duty can ever be too habitual, or too powerful a principle of action, but because in some instances it seems to have led him to weigh with equal solicitude matters of great and of inferior moment, and to attach a disproportionate importance to the latter, both in himself and in others. We need not say that this extreme, if it must be called by that name, is a much safer and more desirable state of mind than the opposite one. It was the result of that prevailing regard to strict moral and religious principle, which led him on various occasions to make such sacrifices to a sense of duty as must have required no ordinary fortitude and strength of mind. Of this an extraordinary instance is recorded (p. 101.) in his conduct after he arrived at manhood, with reference to a violation of truth of which he had

been guilty when a boy. Some have doubted whether it was wise to publish the humiliating confession which he thought it right to make on this occasion of his juvenile delinquency ; but we think the Editor has judged rightly in making it known, both because it is a remarkable illustration of the uncommon strictness of Dr. Carpenter's sense of duty, after his moral character had arrived at maturity, and because it may serve to show that even an occasional aggravated deviation from truth, as this must be allowed to have been, when confessed and repented of as this was, may even be an instrument, through the grace of God, in impressing more deeply an abhorrence of any species of falsehood.

Dr. Carpenter's bodily constitution was delicate, and his temperament nervous and susceptible to a high degree. Hence it happened, that the extraordinary activity and energy of his mind, urged on by an earnest zeal to do good, and a deep conviction of the excellence and value of the objects he had in view, were more than his bodily frame could support for any length of time ; and he was consequently subject to frequent and serious attacks of illness, especially after a period of more than usual exertion and mental excitement. In this manner he was repeatedly laid aside, and disabled from all laborious duty for intervals of considerable extent. One of these occurred not long after his first settlement at Exeter, where he had plunged at once not merely into the labours required in preparation for the hitherto unwonted duties of the pulpit, and by what he ever considered as of equal if not of greater importance, the religious instruction of the young, and all the more private pastoral duties, but into the further mental labour and anxiety attendant on the care of domestic pupils. He was thus rendered incapable of preaching for so long a term, that he actually tendered his resignation ; which however was not accepted, such was the attachment which his talents, his christian zeal, and ardent solicitude to do good had already inspired. After more than a year's intermission, he resumed the exercise of his public ministry ;—but the lesson, though severe, would seem to have been lost upon him. For the ardour of his mind was continually carrying him into varied exertions which were enough to have tasked an iron constitution ; and, in fact, we may justly characterize his whole life as little else than a continued alternation of Herculean and exhausting labours, interrupted from time to time by seasons of utter prostration and disability. Unhappily, too, at these seasons, it would appear that the incessant craving of his ever-active mind to persist in the various occupations to which

his bodily strength was no longer equal, and a sort of impatience at the delay that interposed between him and the objects on which he had set his heart, often led to an alarming depression, painfully contrasted with the vivid animation and energy of his manner in seasons of health and activity. But at all periods, there would seem to have been what we may be allowed to call a want of repose, which in the midst of their admiration of the many excellent qualities of his heart and mind, manifested in his unvarying solicitude to spend and be spent in the service of God and man, in every great and good cause which it was in his power to promote, could not but impress his friends with an anxious impression that all was not quite as they could wish it to be, and that the fire which burned with so much brilliancy and ardour was consuming, before the appointed time, the strength which should support it. And the event has proved that their fears were not altogether unfounded.

In these respects, those of our young friends who are entering or preparing to enter in a like spirit on a similar course of usefulness, and who do well to emulate the virtues of so excellent and admirable a person, may be advised to take him not only as an example, but as a warning. Let us guard however against carrying this caution too far. Certainly this imprudent forgetfulness of self,—this intemperate overtasking of the faculties, not for any worldly or personal object, but in the disinterested promotion of the best interests of mankind,—is no such every-day phenomenon, that we should be more than ordinarily apprehensive of its frequent recurrence. For one who needs the rein, there are many who in this respect would not be the worse for an occasional application of the spur;—and perhaps there may be more reason to fear lest advantage should be taken of one such instance, to furnish something like a plausible apology for the more easily besetting sin of indulgence and mental inaction. In the case before us, if we deplore the apparently premature old age of one, for whom,—not on his own behalf, but for the sake of others,—we should have been inclined to wish for a more lengthened course,—if we lament the frequent interruptions which made so serious an inroad on the term actually allotted to him in this life,—let it be remembered that honourable age is not that which standeth in length of time, or is measured by the number of years. If we think of his mortal course as estimated by the amount of service rendered, of work well done, we shall rather regard it as a fit measure for the life of one gathered to his fathers in the fulness of years, like a shock of corn in its season.

We extract the following observations on this subject quoted from an un-named writer :—

“ Our first feeling, on seeing the time of life at which his career of usefulness has been stopped, is to regret his early departure from among us ;—but this is to estimate his life by the standard of ordinary exertion and accomplishment. In scarcely threescore years he had fully executed the work of threescore and ten or fourscore years ;—and though one might have wished, that by imposing some restraint upon his benevolent ardour, he had prolonged the term of his active power, that ardour was so essential a part of his character, that he must have changed his whole nature in order to be influenced by any thought of sparing himself. He has really left none of the great objects of life unaccomplished. He has filled a sphere of duty more ample and various than almost any man of his time, as a pastor, an instructor of youth, and a theological writer ;—he has left to the professors of what he believed to be Christian truth an example of the Christian life, on which they will long meditate with delight and improvement, and to which they may point as one of the brightest proofs that the principles and opinions which the religious world in general condemns, as incapable of producing vital religion, are calculated to cherish piety and evangelical faith, no less than the moral and social virtues. He has lived to see his family grow up, and attain the age of developed character and established principle. . . . We must not then think of him as of one who has been cut off before his season ; but rather as having early finished the work which had been given him to do ; and as the reward of more than common activity in the discharge of duty, released from further service, and permitted to enter into his rest without the long probation of weakness and decay which generally accompanies the last stages of life.

“ These are the views [the Editor continues] on which the minds of those who loved him would calmly rest. Those whom he had guided in youth, looked for his counsel in maturity ; but he had dwelt among them sufficiently long to impress his image on their hearts, and to enable them to picture him in every scene, and to conjecture what would have been his advice in every trouble, his consolation in every trial. It may be, that they relied too much on his guidance, co-operation and sympathy ; and that the time was come when it was expedient that he should go away, that they might be more influenced by his spirit.

“ His mind had already undergone much of the discipline of old age. He was gradually retiring from service ;—he saw others occupying the places he once filled ; and he looked forward to the period when this would be more and more the case. His sons remember his affectionate playfulness, which clothed a feeling of deeper growth, when he would ask them for their arm in walking, saying that the time was coming when he must rest more upon his children ;—and when he saw others entering the field of service, he was ready to adopt the pious expression of the humble Baptist, ‘ This my joy is fulfilled ;’ they ‘ must increase, but I must decrease.’ Yet it is questionable whether he would have been happy, if he had long outlived the power of exertion.”—pp. 451, 2.

When we consider, not merely the exemplary diligence with which Dr. C. carried on his labours in his Master's vineyard, and the success which on the whole was permitted to reward them, but also the cheerful animation which usually lighted up his countenance, attendant on the consciousness that he had not laboured altogether in vain, it may naturally excite some surprise that his periods of mental debility and exhaustion should have been so often accompanied with a painful dejection and depression of spirits. On this subject the following remarks of the biographer appear to us very judicious, both in their general character, and in their particular application:—

“ Every one well acquainted with religious biography must have observed, that good men of all denominations, especially when weighed down by weakness, have taken dark views of their spiritual condition; and to these the Christian minister is peculiarly liable. He has, from his office, a greater insight into the requirements of the Gospel than those who are busy in the world; his range of duty is sometimes wider than he seems able to defend; and he feels, that though he may appear to others pure and without offence, he may in reality be a greater transgressor (by continually falling short of his duty, in regard to his thoughts and dispositions) than the ignorant and uninformed, who are breaking the outward law without offence. While humbled by his acute sense of imperfection, he is also perplexed by the commendations of those who, struck by the fervency of his public devotions, impressed with reverence for his office, and moved by his appeals to their consciences, and the high standard of moral excellence which he holds forth,—and seeing much in his conduct which harmonizes with his profession, exalt him overmuch, and load him with commendations of which he knows himself to be unworthy. He feels that he cannot make them understand his errors and his secret faults; and, while passively hearing their good report, he is in danger of falling a prey to regret for his involuntary hypocrisy, or of being lulled into the fatal slumber of self-esteem. If the mind is awakened in a period of weakness, the Calvinist forgets the virtues of the atoning sacrifice,—the Unitarian perceives not the full import of the glorious doctrines that God is infinitely merciful, and that Jesus has proclaimed forgiveness on repentance;—the one doubts whether he is indeed an heir of the promise, the other hesitates as to the genuineness of his repentance. It is possible that Dr. C. when in health, suspecting that his conscientiousness was in danger of degenerating into a scrupulosity inconsistent with a full sense of the paternal character of God, diverted his thoughts into a different channel, when he perceived them tending to that fear which perfect love casts out. Now, however, he dwelt too much on his inward state, and as his powers of judgment were impaired by illness, he condemned himself, not only too sternly, but also incorrectly.”—pp. 302—304.

Many a one, we imagine, who looks back with chequered feelings on half a life spent in the responsible station of a

Christian minister, will be somewhat startled on finding thoughts which have often passed through his mind, but have never perhaps been so plainly expressed in words, suddenly laid before him in this manner, by one who is only on the point of entering on the same course.

It is not a little remarkable, that in both Dr. Carpenter's visits to the Continent, when labouring under severe indisposition, circumstances should have led to his being placed under the care, not of any member of his own family, nor even of any tried and attached friend, but of comparative strangers, who nevertheless watched over him with an affectionate care and tenderness, as if they had known and valued him for years. In his first journey, he was introduced, when at Paris, by their common friend Dr. Blair, to Colonel, now General Pitman,—who finding that the physicians recommended a winter's residence in the south of France, actually gave up a projected tour in Italy, in order to devote himself to one who had no claim upon him of personal friendship, whom he had scarcely ever seen before, and who was known to him only by the report of a valued friend. He invited Dr. C. to travel with him, and omitted no arrangement or attention which could add to his comfort or promote his recovery.

“ We are aware that every circumstance is providential,—that without God nothing cometh to pass. This, however, is a doctrine which we are in general led to receive from faith in scripture, and from the conviction of abstract reason, rather than from the *plain* manifestation of the Divine attributes in what passes around us; and therefore we are wont to term providential, in an especial manner, those events in which we can peculiarly trace the finger of God. Of such a nature was this;—it seemed out of the bound of probability, that a Unitarian Minister, and one, too, chiefly known out of his more immediate circle as a controversialist, should be thus travelling as a guest, receiving the most affectionate care, with an officer of rank in the army, conscientiously attached to his own church, of whom two years before he had scarcely heard. Yet this, though a marked, is not an uncommon instance of the retributive goodness which here we see ‘in part.’ He himself laboured for others, without inquiring what claim they had upon his exertions, without regard to their creed or their previous circumstances; and though he did not always reap where he had sowed, he gathered where he had *not* planted; and he was continually receiving unlooked-for kindness from those in a different circle of society;—unlike himself in almost every thing but goodness of heart.”—p 307.

Certainly nothing could exemplify more strikingly than this very interesting incident, the extraordinary power which Dr. C. possessed from first to last, of conciliating the regard and attachment of all to whom he was personally known. It was this

power, in addition to their sense of gratitude for his services, and their general esteem of his character, which enabled him to acquire such an uncommon personal ascendancy in both the congregations with which he was connected as a minister. It also contributed in a great degree to the powerful influence which he possessed over the younger members of his flock, to whose welfare and improvement he devoted himself with a zealous and affectionate earnestness, which could hardly have been exceeded if he had had no other object to occupy his time and attention. In this respect he has been equalled by few, and excelled we should think by none. In the young of all ranks and classes he ever took a most deep and affectionate interest, and regarded the promotion of their improvement and spiritual welfare as the most important object of his life. Some of the letters which he wrote to several of his young friends whom he watched over with tender solicitude in the hours of sickness and approaching departure are inserted in this Memoir, and cannot be read without emotion. They are interesting and touching in a high degree.

The interest which Dr. Carpenter took in young persons in general, leads us to speak of his character as an instructor of youth: an office in which he greatly excelled, and to which a large portion of his time was devoted. His talents as a mere instructor in the various branches of knowledge commonly taught in schools were very considerable, but his superiority here also was chiefly seen in the *moral* power which his singular uprightness, purity, strength of principle, and truly christian kindness of heart enabled him to acquire over his pupils. The most remarkable characteristics which distinguished him in this capacity are well described in a letter to the Editor from the Rev. James Martineau, who had ample opportunities of observation, first as his pupil, and afterwards as his coadjutor.

Dr. Carpenter's extensive experience in every department of education gives additional value and authority to the views of this important subject, which he has laid before the public. These appeared first in Dr. Rees' Cyclopædia, under the three titles of Intellectual, Moral, and Physical Education;—they were afterwards collected by the author and reprinted with little alteration in a separate volume, entitled "Principles of Education." The three articles are all of them worthy of their author; but that on Moral Education appears to us the most valuable. Indeed we have not met with any work in which this part of the subject is treated with so much judgment and ability, with such satisfactory minuteness of detail, and on such pure, enlightened, and, in the best sense of the word, evangelical principles. Many

of his practical suggestions on the cultivation and discipline of the affections, are founded on the Hartleyan Theory of the Human Mind, of which Dr. C. was a great admirer, and which he has done much in various publications to popularize and recommend to the more general attention and study of those interested in these important inquiries. Hartley's Rule of Life he held in high estimation as an admirable compendium of practical morality, founded not only on a philosophical view of the constitution of the mind, but on an habitual reference to the authority of Scripture. "Hartley," said he, "I deem my second Father; for it was from him that I first gained accurate and consistent ideas on the subject of human duty."

Besides what is introduced as it were incidentally in this work, Dr. Carpenter wrote much on Mental and Moral Philosophy;—most extensively in two articles under these titles in the *Cyclopædia*, which contain a fuller development of the general principles he had derived from the study of Hartley. These articles, or rather extensive treatises,—though they bear every appearance of having been prepared in haste, and doubtless under the pressure of his usual urgent and varied avocations, contain the results of much deep and well-matured reflections on the important subjects of inquiry to which they relate;—and if they also had been published separately, after having had the benefit of a little compression and abridgment, would have been a most acceptable present to the lovers of metaphysical and ethical researches. He himself, however, was dissatisfied with them, probably for the reasons we have already referred to, and valued more highly the chapters on the same subjects, contributed by him to the well-known work entitled "*Systematic Education*;" in which the same general principles are unfolded more concisely, but in a more distinct and attractive form. As these volumes have had a pretty extensive circulation, it may be hoped that the portions contributed by Dr. C. have been instrumental to a considerable extent in diffusing a taste for these valuable and improving studies.

A list of the author's numerous publications is appended to this volume, at the conclusion of which we are glad to observe the announcement, as in preparation for the press, of "*Lectures on the Atonement, or the Redemption of Mankind by our Lord Jesus Christ.*" These were intended as a sequel to the *Examination of Magee*; and we anticipate such a view of the subject as will recommend the doctrine he supports, not only by powerful argument and learned criticism, but by an earnest and successful endeavour to derive from it the most valuable practical inferences for the establishment of the Christian

character and hopes. We understand that this publication is to be superintended by the third member of the honourable and highly-promising triumvirate, who inherit, along with the name of Carpenter, the talents and virtues by which it has hitherto been distinguished. May they all be long preserved to brighten its lustre by many a good work and labour of love!

T.

HEAVEN.

You ask me where the radiant region lies—
 The Heaven of God—the soul's last best abode,
 When it has burst its chain, and spurned its load
 Of clay—where roams it when the body dies
 That had enthralled it; toward the lofty skies
 Wings it an upward flight, where on his throne
 God dwells in light—Changeless—Supreme—Alone?
 Of this we know not; but the Heart replies;
 Heaven is not distant, nor remote thy God;
 They are not local—but where'er the soul,
 In the wide worlds, has spurned the base control
 Of sin, and nobly kept the ascending road
 Of truth and virtue, *there* is brightest Heaven—
 God is enthroned, and his reward is given.

WREATHE ME A CROWN!

Wreathe me a crown—a crown of deathless flowers!
 That may survive this passing world—and bloom
 Beyond the narrow precincts of the Tomb;
 That midst the garlands of celestial Bowers
 May find a place—wherever nobler powers
 Than Earth can boast—a Father's love adore—
 Where souls to loftiest heights of Virtue soar,
 And in sweet converse, pass the holy hours!
 Wreathe me a crown! draw not from distant seas
 The pearl—let not the starry jewel shed
 Its lustre there—torn from its secret bed—
 I ask for richer—nobler things than these.
 Wreathe it of holy thoughts—affections pure—
 And Love's bright flowers—*these*, Christian, will endure!

ART. VII.—HOURS WITH THE MUSES. By JOHN C. PRINCE. Second Edition. Simpkin, Marshall, and Co.

THAT poetical genius is not confined to any rank, or produced by any external circumstances, is an old and true remark. We have seen poets grow up under the stern and stirring influence of republican rule, and fostered by the splendid pomp of Courts, as well as nurtured in the careless retirement and literary ease of private life; nor does it seem unnatural to find ardent feelings flowing into song amid the wild hills and simple pleasures of rural life, or to discover some amongst an educated Scottish peasantry, who whilst they speak to our hearts by their enthusiasm for their “ain fire side,” astonish our minds by the degree of cultivation and intellect visible in their works. But in the Author before us we have poetic talent appearing in circumstances where we were little prepared to expect it, nurtured in starvation and squalid misery in the dismal precincts of a Wigan cotton-factory.

There is a little sketch of Prince’s life affixed to his poems, which affords a striking illustration of Shelley’s opinion, that

“ Most wretched men are cradled into poesy by wrong,
They learn in suffering what they teach in song.”

J. C. Prince was born at Wigan in 1808. His father made reeds for the weavers, supporting a family of several children by a very precarious business. Not having means to send his son even to a day school, the only instruction within young Prince’s reach was the scanty portion he received at a Sunday school, where he obtained a very imperfect knowledge of reading and writing; but his application was unwearied, and he spent every leisure moment in poring over any stray books he could procure. Even when at the age of nine he was put to his father’s trade, and obliged to work fourteen or sixteen hours a-day, he would steal from his bed when the rest of the family were asleep, to read by the dim light of the “slaked” fire such romances as those of Monk Lewis, Mrs. Radcliffe, and Defoe. He at length obtained a copy of Byron, which he studied with intense delight, and then burst upon him the feeling that he was himself a poet.

“ A Child of Song. Oh ! sadly pleasing name
Which steals like music o’er my gladdened heart,
And uttered by the myriad lips of fame,
Becomes a spell whose power will ne’er depart.

* * * * *

“ His is the universe—around, above,
 Beauty is ever present to his eye;
 He breathes the elements of hope and love,
 And shrines his thoughts in words which ne’er will die.

* * * * *

“ Then who would change the poet’s dark career
 For all that power can grant, that wealth can give ?
 Man’s common lot may be his portion here,
 But when he dies, he does not cease to live.”—p. 132.

His father, who seems to have been a severe man, made every effort, though most unsuccessfully, to check his son’s mental activity. The family removed to different towns to obtain work, living in great poverty and discomfort.

Young Prince married before he was nineteen a gentle and pleasing girl, who has made him a most excellent wife. He still continued to work for his father, and when his family increased to three children, finding he could hardly provide them food sufficient to keep them from starvation, he determined to seek for work in France and Germany. There he was unfortunate, finding no employment, and being sometimes two days without food. At length, hopeless of success, and unable longer to bear absence from his wife and children, he set off on foot on his return, worn out with starvation and fatigue. But his poetic spirit supported him throughout, and enabled him keenly to enjoy the beauties of his journey, and explore with ardent curiosity everything worthy of attention.

There is a beautiful poem, addressed to J. P. Westhead, Esq. containing a sketch of his life, very touchingly and simply given, in which is some account of his journey:—

“ At length worn out, I left my cheerless home,
 Though rashly, in another land to roam,
 Where I became the poorest of the poor,
 For I was forced (Oh ! soul-degrading task !)
 With low and supplicating voice to ask
 The meed of bitter bread from door to door.

“ From house to house—from crowded town to town
 A wretched outcast wandering up and down,
 From every little comfort kept aloof;
 Without a shelter, naked and unfed,
 The cold and stony ground my only bed,
 The dark inclement sky my only roof.

“ The vast and everlasting hills of God,
 The rocks and streams, the forests and the sod,

Exultingly I felt were all my own.
But when I mingled with the city's hum
My soul grew joyless, and my heart grew dumb,
For peopled places made me doubly lone.

* * * * *

“ My mind drank beauty, as the sandy plain
Absorbs the freshness of the summer rain,
That falls so sweetly on its burning face ;
At every forward step, some strange delight
Wakened my slumbering heart, and charmed my sight
With some new feature of surpassing grace.

“ My wondering soul with poesy was fraught,
And higher, nobler, and serener thought,
Which I had never felt or known before ;
Back to my native land I gladly flew,
Resolved my best endeavours to renew,
And quit my kindred and my home no more.”—p. 181.

On his return, he found his wife and children in the work-house, whence he removed them to an unfurnished garret in Manchester; and what they endured was dreadful, being often on the brink of absolute starvation, from the difficulty of obtaining any work either for his wife or himself. He and his family have still continued up to the present time to struggle on, often unable to obtain work. We hope the publication of these poems will be instrumental in lessening their privations. The memoir concludes with this little notice of Prince's character :—

“ Mr. Prince is of a very retiring character ; and no one would imagine, from a slight acquaintance with him, that he had seen much of the world, much less that he had wandered in foreign lands, and drank so deeply of the bowl of misery. He seems to have passed through these varieties of human condition rather as an observing wayfarer, than as participating therein. In a great measure his ill success in the world is fairly attributable to the want of confidence in himself, and of that becoming assurance without which, however great a man's talent or sterling merit, the path to advancement is not in his way.”

It is necessary in some degree to realise his sufferings, physical and mental, in order to appreciate the true nature of his genius, which mainly consists in power of mind, enabling him to conquer every difficulty, and produce, during times of intense and grinding anxiety and suffering, polished, philosophical, and spirit-stirring verses, remarkable for an unfailing enjoyment of nature, and strength of sympathy with the moral even more than the physical trials of his fellow-operatives, and an intense longing

for their mental freedom and education. This and much more is beautifully expressed in the following lyric, beginning thus :

“ Sons of my mother, England !
 List to the voice of song,
 And turn from that degrading path
 Which ye have trod too long.
 Shake off that mental slavery
 Which lays your manhood low ;
 Up ! awake for Freedom’s sake,
 As through the world ye go.

* * * * *

“ Sons of my mother, England !
 I know ye are oppressed ;
 But let not vengeance fire the soul,
 Nor burn within the breast.
 Let wiser thoughts, let higher deeds,
 Let milder language flow ;
 Nor cherish strife, the bane of life,
 As through the world ye go ;
 But walk with hope and charity,
 As through the world ye go.

“ Sons of my mother, England !
 Ye have unconquered been
 On deadly War’s unhallowed ground,
 ’Mid many a fearful scene.
 A nobler warfare ye must wage
 With many a subtle foe,
 If ye would rise more free and wise,
 As through the world ye go ;
 And with a bloodless banner march,
 As through the world ye go.

“ Sons of my mother, England !
 Brave deeds must yet be done ;
 But ’tis not by man’s strength of arm
 That liberty is won.
 But ye must bear unclouded minds,
 And hearts with love that glow,
 And truth must guide your steps of pride,
 As through the world ye go,
 And shine, your constant beacon-fire,
 As through the world ye go.

* * * * *

“ Sons of my mother, England !
 The worst will soon be past ;
 For knowledge, from a thousand springs,
 Is pouring free and fast.

The star of Freedom soon shall burn
With wider, brighter glow,
And ye shall be the blest and free,
As through the world ye go;
A mighty and enlightened race,
As through the world ye go."—p. 205.

There is a simple and earnest tone of religious feeling in some of his poems, particularly in one on the Sabbath: speaking of the value and delight of a day set apart for the free enjoyment of the "common air, the sea, and sky," to those confined through the working week in the baleful atmosphere of the dense and crowded city.

"Sabbath! thou art my Ararat of life,
Smiling above the deluge of my cares;
My only refuge from the storms of strife;
Where constant hope her noblest aspect wears,
When my torn mind its broken strength repairs,
And volant Fancy breathes a sweeter strain.
Calm season! when my thirsting spirit shares
A draught of joy, unmixed with aught to pain,
Spending the quiet hours 'mid Nature's green domain.

"Once more the ponderous engines are at rest,
Where Manufacture's mighty structures rise;
Once more the babe is pillowed at the breast,
Watched by a weary mother's yearning eyes:
Once more to purer air the artist flies,
Loosed from a weekly prison's stern control,
Perchance to look abroad on fields and skies;
Nursing the germs of freedom in his soul,—
Happy if he escape the thralldom of the bowl.

* * * * *

"God of the boundless universe! I come
To hold communion with myself and Thee!
And, though excess of beauty makes me dumb,
My thoughts are eloquent with all I see.
My foot is on the mountains—I am free
And buoyant as the winds that round me blow;
My dreams are sunny as yon pleasant lea,
And tranquil as the pool that sleeps below,
Whilst, circling round my heart, a poet's raptures glow.

* * * * *

"Hark! sweetly pealing in the arch of heaven,
The mingled music of the sabbath bells:
A tide of varying harmony is driven,
In gentle wavelets, over stream and dells;
Now 'tis a melting cadence, now it swells,

Full rich and joyous, on th' enamoured ear ;
 While, through the wondrous halls where Memory dwells,
 A thousand visions of the past career,
 A thousand joys and griefs in dreamy forms appear.

* * * * * *

“ My heart's religion is an earnest love
 Of all that's good and beautiful and true !
 My noblest temple is this sky above—
 This vast pavilion of unclouded blue ;
 These mountains are my altars, which subdue
 My wildest passions in their wildest hours ;
 My hymn is ever many-voiced and new,—
 From bird and bee, from wind and wave, it pours ;
 My incense is the breath of herbs, leaves, fruits, and flowers.

“ Blest Sabbath-time ! on life's tempestuous ocean
 The poor man's only haven of repose ;
 Oh ! thou hast wakened many a sweet emotion
 Since morning's sun upon thy being rose.
 Now thou art gently wearing to a close :
 Thy starry pinions are prepared for flight,
 A dim forgetfulness within me grows,
 External things are stealing from my sight :
 Good night ! departing sabbath of my soul, good night !”

p. 1—20.

There is something of the same style of thought in a Sketch
 amongst the Hills :—

“ Oh, is it not religion to admire,
 O God, what thou has made, in field and bower,
 And solitudes from man and strife apart ;
 To feel within the soul the wakening fire
 Of pure and chastened pleasure, and the power
 Of natural beauty on the tranquil heart ;
 And then to think that our terrestrial home
 Is but a shadow still of that which is to come ?

“ This is the fitting temple of high thought
 And glorious emotion,—the true place
 Of Adoration silent and sincere ;
 For all that the Eternal Hand had wrought,
 Having the form of grandeur and of grace,
 Reminds us of a happier, holier sphere,—
 Fills us with wonder, strengthens hope and love,
 While the wrapt soul aspires to brighter things above.”

p. 84.

These poems seem to us remarkably free from faults of style,
 though the ideas are sometimes repeated in different forms,

which will necessarily be the case when one set of thoughts and anxieties is forced upon the mind; and the theme Prince dwells upon is the misery of his fellow-beings, arising from their defective education and evil habits. He repeats to them again and again, that happiness is not to be found in the gratification of evil passions, nor freedom won, still less secured, by acts of violence, which in their state of suffering offer too strong a temptation and too ready a means of proving to their rulers that they will not submit tamely to chains and starvation.

But with all this deep feeling for his class, there is no mixture of envy towards those above him—no desire that all should be reduced to one level—no Utopian dreams of universal wealth and freedom from hardships. Even with regard to his own children, in an address to a little girl of eight years old, he ends thus :—

“ Mine are two daughters of thy years,
Who have been raised mid toils and tears,
Untaught and unrefined ;
I do not wish they had thy wealth,
But cheerful labour, food, and health,
And thy expanding mind.”

But though he may sometimes give way to despondency, in his life as well as his poetry, he is supported and inspired by strong confidence that the time is fast approaching when education will enlighten those sunk in ignorance, emancipating them from the worst evils of their condition, improvidence and vice; and obliging their rulers to set commerce free, and give to all who will work food and occupation. We will close with a poem, the only one we have given entire.

“ Who are the Free ?

They who have scorned the tyrant and his rod,
And bowed in worship unto none but God ;
They who have made the conqueror's glory dim,
Unchained in soul, though manacled in limb ;
Unwarped by prejudice, unawed by wrong,
Friends to the weak, but fearless of the strong ;—
They who could change not with the changing hour,
The self-same men in peril and in power ;
True to the law of Right—as warmly prone
To grant another's as maintain their own ;
Foes of oppression wheresoe'er it be :—
These are the proudly Free !

“ Who are the Great ?

They who have boldly ventured to explore
Unsound seas, and lands unknown before ;

Soared on the wings of science wide and far,
 Measured the sun, and weighed each distant star,
 Pierced the dark depths of Ocean and of Earth,
 And brought unwonted wonders into birth ;
 Repelled the pestilence—restrained the storm,
 And given new beauty to the human form ;
 Wakened the voice of Reason, and unfurled
 The page of truthful Knowledge to the world ;—
 They who have toiled and studied for mankind,
 Aroused each slumbering faculty of mind,
 Taught us a thousand blessings to create,—
 These are the nobly Great !

“ Who are the Wise ?

They who have governed with a self-control
 Each wild and baneful passion of the soul ;
 Curbed the strong impulse of all fierce desires,
 But kept alive affection’s purer fires ;
 They who have passed the labyrinth of life
 Without one hour of weakness or of strife ;
 Prepared each change of fortune to endure,
 Humble though rich, and dignified though poor ;
 Skilled in the latent movements of the heart—
 Learned in that lore which Nature can impart ;
 Teaching that sweet Philosophy aloud
 Which sees the ‘ silver lining ’ of the cloud,
 Looking for good in all beneath the skies,—
 These are the truly Wise !

“ Who are the Blest ?

They who have kept their sympathies awake,
 And scattered good for more than custom’s sake,
 Steadfast and tender in the hour of need,
 Gentle in thought, benevolent in deed ;
 Whose looks have power to make dissension cease,
 Whose smiles are pleasant and whose words are peace.
 They who have lived as harmless as the dove,
 Teachers of Truth and ministers of love ;
 Love for all moral power, all mental grace,
 Love for the humblest of the human race,—
 Love for the tranquil joy which virtue brings,—
 Love for the Giver of all goodly things ;
 True followers of that soul-exalting plan
 Which Christ laid down to bless and govern man ;
 They who can calmly linger at the last,
 Survey the future and recall the past ;
 And with that hope that triumphs over pain,
 Feel well assured they have not lived in vain,
 Then wait in peace their hour of final rest :—
 These are the only Blest !”—p. 21.

ART. VIII.—HISTORY OF THE PLANTING AND TRAINING OF THE CHRISTIAN CHURCH BY THE APOSTLES. By Dr. AUGUSTUS NEANDER, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, &c. Translated from the Third Edition of the original German, by J. E. RYLAND. 2 vols. Edinburgh: Thomas Clark, 38, George-street. 1842.

THE appearance of these volumes in the English language will be hailed with welcome by every real lover of truth, and by every friend to theological inquiry who is in any degree acquainted with the character of their author. It must be a no less pleasing subject of reflection to all liberal minds that they are issued under the superintendence of orthodox parties; containing as they do much with which no existing denomination in England will completely agree, and very much that will prove highly offensive to minds totally unaccustomed to a free examination of the contents of Scripture. They form the 35th and 36th No. of Clark's Edinburgh Biblical Cabinet: a series which has already shown marks of a liberal spirit, by including some of the writings of Ware and Channing; but which has never previously published any work so bold and dispassionate in its investigations into the acts, customs, and sentiments of the sacred writers as the one before us.

The value of a work like this depends first upon the character and talents of its author, and next upon the accuracy of the translator. On subjects which require a vast extent of reading, a free unbiassed judgment, and a powerful and comprehensive mind, it is very little becoming a critic to judge the value of literary productions by any consideration of the results which have been arrived at. Nor is it possible to enter into details respecting the various items which have been examined, to form the premises upon which the author has based his conclusions. One grand requisite in such cases appears to be a full confidence in the learning, judgment, and impartial candour of the writer in question. In any other way to judge the work before us would imply that the critic was more competent to decide upon the real opinions that were held in the days of the Apostles, and therefore upon the interpretation of Scripture, than one who has devoted his whole lifetime, with indefatigable perseverance and extensive resources before him, to this one subject. If we adopt anything like the candid spirit of Dr. Neander, we shall at least wait, before we condemn any one conclusion of our

author, until we have compared with it that which has been formed, after at least as much attention, by some one equally competent to judge. It is for this reason we are not quite satisfied with the short biographical notice prefixed to this translation. We would fain know more of the habits and character of our author, in order to be aware how much confidence we have a right to place in his impartiality and power of judgment.

Dr. Neander is one of the many instances that have appeared of late years, of eminent literary men emerging from the long-persecuted and despised Jews. He became, however, a convert to Christianity at an early age, and shortly after entered the University of Halle, being then seventeen. After ending his studies at Gottingen, he became a teacher of theology at Heidelberg in 1801, and in the following year, when only twenty-three, one of the extraordinary professors in that University. He has been since 1813 professor at Berlin; and now, at the age of fifty-three, he exercises a wider and more beneficial influence upon the religious opinions and theological government of Prussia than any other living mind. He has three regular lectures every day, except Saturday, when there are two, throughout the two semesters; the attendance upon which may average about three hundred each. The usual subjects of them are ecclesiastical history and the history of doctrinal opinion; exegetical lectures upon the three first Gospels and all St. Paul's Epistles, and further lectures upon systematic theology. Besides this, he reads with some of the students parts of the writings of the early Christian Fathers, and devotes one evening a-week to social intercourse, at his own house, with eighteen or twenty of the more zealous among the theological students. Amidst all this labour, however, he still finds time to commit almost every year some of his investigations to the press; some contribution, generally, to the completion of his vast and extensive work entitled a 'General History of the Christian Religion and Church,' which was last year brought down to the conclusion of the 13th century. The present work is a preliminary to this larger one, and appeared in a third and enlarged edition last year, from which the translation is taken.

This may, perhaps, suffice to show the industry and real knowledge which Neander has of the subject, since in Germany no such extensive influence as above described can be obtained without the whole life and energy of an individual being devoted to his pursuit. The real independence of his character and impartial judgment may be seen in the fact that even in Germany no religious party can claim him for their own. All respect

him—many fear him ; but far more deeply venerate him. Owing to his vast intellect, Dr. Neander appears to be almost compelled to rationalize, in spite of himself, wherever a natural occurrence may be discovered on close investigation to have originated any miraculous relation. This, however, is in most cases so accomplished as by no means to lessen the really marvellous in the event, but only to render it more graphic and intelligible. The divine, too, in every event is most carefully brought to light and impressed upon the reader, apart from all mere love of the extraordinary. Against all anti-supernatural common-places he manifests rather a feeling of their palpable ridiculousness than of disgust.

By those who are most attracted to Neander by his deeply religious tone of mind he may, perhaps, be looked upon as a *Pietist*, with which body at one time he was somewhat closely united. But their narrow-mindedness and bigotry, if not fanaticism, would never allow of any sincere union with them ; and a short time since he explicitly withdrew from having even a nominal connection with their organ, ‘Hengstenberg’s Evangelical Church Magazine.’ Neither can he be numbered with the Orthodox party, since he has explicitly declared that there is no existing creed to which he could unreservedly subscribe.

It might be expected from this that Dr. Neander would form a school of his own. This, however, has not hitherto happened, nor is it likely that it will. His own views are not sufficiently marked and definite ; nor even consequential enough to call around him any number of doctrinal adherents. It may even be doubted if he would wish for such a result any more than the apostle Paul, and for the same reason, that none but Christ should be their master. He is too many-sided, too capable and desirous of appreciating the good in all existing systems, to form a separate isolated one himself. He is, besides, not sufficiently systematic in his own views. In the emotional part of his character he may well be compared to Fenelon : since whose time, perhaps, there has not appeared a stronger instance of an almost excessive humility, along with deeply religious feelings and a vast and comprehensive intellect. In strength of character, however, Neander far surpasses Fenelon, and no mere external authority could incline his opinions a hair’s-breadth from that which his conscience and reason assured him was correct.

In him, too, the perpetual struggle between those deep religious feelings which cling to the good and great in the past and present religious world, and that quick perception of truth, and hatred of error, which as constantly points to the future, to reform and perfection, seems to have ceased, and allowed these discordant elements to combine into an all-pervading desire for

the constant progress of religious as well as scientific convictions.

Dr. Neander has the strongest admiration for Schleiermacher, though he feels frequently obliged to differ from him in the interpretation of scripture. He manifests a strong predilection for the more serious among English writers, of the past and present age, such as Baxter, Chillingworth, Knox, Wilberforce, &c.

Among the living writers in Germany, those that most nearly approach him in opinion are, Professor Bleck, of Bonn, author of a most elaborate work on the Epistle to the Hebrews, of two thousand pages, *though concisely written*; Professor Lücke, well known for his researches into the writings of St. John; and Winer; along with others of the strictly Philological school of Biblical critics. Hase, of Jena, expresses the very highest admiration of him, but is still less inclined to the supernatural and to orthodox points of view.

We shall proceed now to give a few extracts, which will illustrate the characteristics we have mentioned.

In the preface to the first volume occurs a passage which is an example of the strong attachment felt by Neander for English authors; at the same time that it expresses the truly catholic spirit which pervades his writings:—

“As for my relation to all who hold the conviction, that faith in Jesus the Saviour of sinful humanity, as it has shown itself since the first founding of the Christian Church to be the fountain of divine life, will prove itself the same to the end of time; and that from this faith a new creation will arise in the Christian Church and in our part of the world, which has been preparing amidst the storms of spring,—to all such persons I hope to be bound by the bond of Christian fellowship, the bond of ‘*the true catholic spirit*,’ as it is termed by an excellent English theologian of the seventeenth century.* But I cannot agree with the conviction of those among them who think that this new creation will

* We meet with a beautiful specimen of such a spirit in what has been admirably said by a respected theologian of the Society of Friends, Joseph John Gurney: “It can scarcely be denied, that in that variety of administration, through which the saving principles of religion are for the present permitted to pass, *there is much of a real adaptation to a corresponding variety of mental condition*. Well, therefore, may we bow with thankfulness before that infinite and unsearchable Being, who, in all our weakness, follows us with his love, and through the diversified mediums of religion to which the several classes of *true* Christians are respectively accustomed, is still pleased to reveal to them all *the same* crucified Redeemer, and to direct their footsteps into one path of obedience, holiness, and peace.”—*Observations on the distinguishing Views and Practices of the Society of Friends*, by Joseph John Gurney, ed. vii. London: 1834. Words fit to shame theologians who are burning with zeal for the letter and forms, as if on these depended the essence of religion, whose life and spirit are rooted in facts.

be only a repetition of what took place in the sixteenth or seventeenth century, and that the whole dogmatic system, and the entire mode of contemplating divine and human things,* must return, as it then existed."

The opinions held by Dr. Neander on the subject of Christ's humanity and miracles may be partly gathered from a note which occurs at page 3.

"Whoever looks upon Christ only as the highest being developed from the germs originally implanted in human nature (although an absolutely highest being can not logically be inferred in the development of human nature from this standing-point) must take an essentially different view from ourselves of the transaction of which we are speaking (the first Pentecost after the Resurrection), though he may approximate to us in the mode of viewing particular points. When Hase, in his Essay on the first Christian Pentecost, (in Winer's Journal for Scientific Theology,) says, 'that a time may arrive when what is the result of freedom in man shall be considered as divine, and the Holy Spirit,' we readily grant that such a time is coming, or rather is already come; it has already reached its highest point, from which must ensue a revolution in the mode of thinking. We cannot however hold this view to be the Christian one, but entirely opposite to real Christianity. How irreconcilable it is with the apostolic belief, an unprejudiced thinker, Bouterwick, acknowledges in his *Religion of Reason*, p. 137. The Holy Spirit, in the Christian sense, is never *the divine in the nature of man*, but a *communication from God* to the nature of man (incapable of itself of reaching its moral destination), which becomes thereby raised to a higher order of life. But this supernatural communication from God, by no means contradicts an acknowledgment of *the divine*, and of freedom *in the nature of man*, but rather presupposes both.

The Italics are our own. This is an instance of the near approximation of Neander's views to the *natural school*, at the same time that he enforces a distinction, to himself of the utmost importance, in order to keep as nearly as possible, to the views of the early Christians. In the present instance does not the difference confine itself to *the form* of truth, allowing both views to contain the essence of it? Is not the distinction of the

* Well might the noble words of Luther be applied to those who cling to the old rotten posts of a scaffolding raised by human hands, as if they were needed for the divine building. "When at a window I have gazed on the stars of heaven and the whole beautiful vault of heaven, and saw no pillars on which the builder had set such a vault; yet the heavens fell not in; and that vault still stands firm. Now there are simple folk who look about for such pillars, and would fain grasp and feel them. But since they cannot do this, they quake and tremble as if the heavens would certainly fall in, and for no other reason than because they cannot grasp or see the pillars; if they could but 'lay hold of them, then the heavens (they think) would stand firm enough.'"—p. xiv. xv.

same kind as that between the two theories of light, one requiring the rays of light to *proceed* directly from the sun, while the more modern view considers the effects produced upon the retina to be owing to the vibratory influence of the light which always surrounds us, even in the dark? What a scientific, and *practically* unimportant aspect do these questions assume immediately that they are approached in a dispassionate manner!

We have purposely avoided entering into any of the questions which are thoroughly examined in the work before us, as justice could scarcely be done to them in a short review, and because our object is rather to turn the attention of the candid to the work itself, at the same time that we enable him to enter into the views and feelings as much as possible of the author himself.

With regard to the translation, we have little to say. It appears for the most part accurate and very literal. We have thought, that theological bias, in some instances, has misled the translator, where the original would admit of two renderings. Thus at page 25: "The spirit of holiness, *who*, by virtue of this intervention, is distinguished as the spirit of Christ." As Dr. Neander, in the passage already quoted, shows that he regards the holy spirit as an influence rather than as a person, it surely would be more consistent to have translated the clause by a "*which*." In another passage, page 62, we find in the translation the same perversion of a passage of scripture as is so commonly made by English authors: "As your fathers murdered the prophets who predicted the appearance of the *Holy One*, so have ye yourselves given Him up to the Gentiles, and thus are become his murderers." See Acts viii. 52. The original passage in the Acts is literally to be translated, "the coming of that righteous *one*," one or person being understood. The translation of Luther's version would give exactly this rendering, and we cannot but regret that in this case the original should be left in order to make use of a mistaken translation almost peculiar to our own common version.

We will conclude this notice, short as it is, compared to the importance of the work before us, by quoting the opinion expressed by Dr. Neander regarding the Trinity. It is, perhaps, the most cautiously worded, if not most obscure, passage in this really bold work.

"Both John and Paul place the essence of Christian theism in worshipping God as the Father through the Son, in the communion of the divine life which he has established, or in the communion of the Holy Spirit, (the Father through the Son dwelling in mankind [who

are] animated by his spirit ; agreeably to the Triad of the Pauline Benediction ; the love of God, the grace of Christ, and the communion of the Holy Spirit, 2 Cor. xiii. 13 ;) and this is the basis of the doctrine of the Trinity in the scheme of Christian knowledge. It has an essentially practical and historical significance and foundation ; it is the doctrine of God revealed in humanity, which teaches men to recognise in God not only the original source of *existence*, but of *salvation* and *sanctification*. From *this trinity of revelation*, as far as the divine causality images itself in the same, the reflective mind, according to the analogy of its own being, pursuing this track, *seeks* to elevate itself to the idea of an original triad in God, availing itself of the intimations which are contained in John's doctrine of the Logos, and the cognate elements of the Pauline theology."

How hard this endeavour must be is shown by none more clearly than by Dr. Neander, through his elucidations of St. Paul.

R. S. C.

ART. IX.—CHARACTERISTICS OF PAINTERS. By
HENRY REEVE, Esq. London: John Murray, Albemarle
Street.

THIS is a volume of but a few pages, containing short passages of verse descriptive of the qualities peculiar to some of the most celebrated of the old Masters—memoranda of ideas and associations called forth by the contemplation of their works, and forming Poetic Pendants to their immortal names. The idea is a happy one, and is carried out with taste and ability. There is a genuineness throughout the whole, which is perhaps the greatest charm of the book; an entire freedom from cant; not an expression or a thought gathered from Catalogues Raisonnées or the nomenclature of the Connoisseur, but a real delight in and appreciation of pictorial beauty, evincing a mind which has understood and felt the breathings and conceptions of poetry, brought to life and light by the divinest of human arts. We hail with pleasure an attempt that is calculated to bring painting into our familiar thoughts; to those who have enjoyed the happiness of looking upon its master-pieces, recalling the beautiful pictures they have seen; and to others affording in an unassuming form, some faint idea of those glorious treasures of art, and kindling an affection for such individual names as seem most attractive to their imagination; thus cultivating the taste and preparing it more readily to understand the different kinds of excellence which hereafter may be brought before it.

The Spirit of Utilitarianism in this country has fallen like a blight upon the fine arts; and that not so much from its true character and tendency, as from the limited meaning attached to the word in men's minds. A more enlarged, and therefore more true, acceptance of its creed, would no more give a low place to the Fine Arts in the economy of human improvement and civilization, than it would to the Classics in a perfect system of education. But we may hope that a day of brighter promise has arisen. Music and Painting are no longer considered as sources of pleasure and relaxation belonging only to the rich, but as elements of happiness, the common property of all. The beauty with which we are surrounded is veiled to no eye,—the melody of sweet sounds is excluded from no ear, save where man has stepped in with his selfish exclusiveness, between his fellow man and the lavish bounty of the Creator. He has only to take a lesson from the wisdom and love exhibited in the Divine government, and in his efforts to ameliorate the condition of

his fellow-beings, he will seek to adorn with flowers the rugged path of poverty and toil, and cause to spring up refreshing influences by the way-side of him who labours for his daily bread.

Schools of Design and for instruction in music are now becoming general, and music has already raised her voice beneath a thousand lowly roofs, and as a means of social enjoyment it is perhaps natural that it should have attracted more attention than her silent sister; but though less apparent to general observation, the cultivation of the art of painting or drawing opens *as* deep a spring of mental and spiritual enjoyment; and in its effect upon the character, no pursuit has a more refining influence. To the educated eye, every variation of colour, every change of light and shadow, every new combination of form and expression, on the earth or in the heavens, present new and endless beauties, creating within the soul a hidden life of calm and blissful emotions in an undisturbed world of bright and beautiful imaginings.

“ Heard melodies are sweet, but those unheard
Are sweeter.”

Such a mind cannot pass through the commonest details of life without finding something to gratify this fine perception of beauty—and not only in things visible,—a spirit so attuned is peculiarly alive to the intimate connection which subsists between our material and moral existence, and the harmony of the one is brought out and illustrated by the vivid realities of the other.

We think Mr. Reeve has been successful in nearly the whole of these sketches; and if in the Michael Angelo we turn involuntarily to the recollection of his own beautiful sonnets, we would give none the less praise to the effective lines before us. The Raphael, Claude, Cuyp, Domenichino, Rubens, and Pietro Perugino, strike us as the most expressive verses; but such opinions, we are well aware, can be only arbitrary, as they must depend in a great measure on incidental associations. The poem, if a few lines may be so designated, of the “Two Angels” is complete in its style and beautifully imagined. The Rembrandt appears to us unequal to its design, and the Murillo cannot we think have been inspired by the *finest* of the exquisite productions of that master.

The following specimens will, we hope, give to our readers a favourable impression of this elegant and pleasing little volume:—

“ CLAUDE LORRAINE.

“ The calm of moonlight and the pomp of day
Blend with the very sunbeams, on their way
To wave in paths of gold on summer seas,
Smile o’er the earth, and sweep the feathery trees.
The ridge of distant mountains, blue and bare,
Kisses in light the denser depth of air :
And clouds of incense, sea-born strangers, fly
On the clear breeze of that enchanted sky.”

“ RAFFAELLE.

“ A mother’s beauty when her babe is waking,
That babe’s soft limbs from noonday slumber breaking,
The angelic smile that ripples woman’s face,
And the delicious glow of youthful grace,
Wrought in the fondest harmony of art,
Were his least gifts,—his fine terrestrial part.

“ Mother of Christ ! devoutly dignified,
Clasp, clasp thine awful babe in tender pride ;
Whilst cherubs hovering in the azure blaze
Bend on his face the rapture of their gaze.
Such mystic splendours shook the holy mount,
Such streams of glory shone from Mercy’s fount,
When God’s great saints descended from above,
And man was all transfigured into Love.”

Would that our modern artists sometimes asked themselves what inspirations could be gathered from *their* pictures ! There is not so great deficiency in poetical idea as in the artistic power of rendering painting itself a poetic medium, through which the subject is conveyed to the mind of the beholder in its original, or rather with added, beauty. Some of Martin’s pictures might be instanced as examples, in looking at which the genius of the painter is felt not to be commensurate to the subject of his pencil.

To make many extracts from so limited a number of pieces as the volume contains would be scarcely fair ; but we are tempted to add these musical lines on Domenichino, and the very characteristic ones on Cuypp.

“ O’er the calm mirror, whose cærulean breast
Might float a spirit in her charmed nest,
The heavens drop sweetness, and their fragrant rain
Wakes Eden’s garden into bloom again.
That muse has angels for her audience,
Who hover on the harp-notes’ sweet suspense ;

Unearthly passion gems that Sybil-eye,
In which dark spells and hot affections lie ;
And John's pure gaze, in heaven's own light sublime,
Rifts the great veil that curtains man in Time."

" ALBERT CUYP.

"The moistened lowlands, delicately clear,
Through the thin haze and morning gleam appear ;
On the smooth herbage cattle graze or sleep,
The neatherds by the rushy streamlet keep
Their quiet watch, until the day expire,
And slanting sunbeams gild the village spire."

INTELLIGENCE.

COLONIE AGRICOLE DE METTRAY.

Deuxieme Compte Rendu Des Travaux de la Société Paternelle.
Tours : 1841.

AMIDST the gloom which seems to hang over this country just now, we turn with perhaps more eagerness to any bright spots which present themselves elsewhere, especially if their happier aspects and influences appear capable of adaptation to the wants of the most suffering classes of our own community.

With this feeling we are tempted to lay before our readers some extracts from the Second Report of an Agricultural Colony in France, for the benefit of a class, who, before all others, ought to excite our sympathy, and our exertions ; but for whom we have as yet done little,—we fear we might say almost nothing,—the helpless class of Juvenile Delinquents. They are indeed most helpless,—for they have no moral strength, no moral knowledge, often no moral perceptions. They cannot help themselves,—and we will not help them,—at least we *do* not. Yet they might be aided most effectually,—other Nations have tried and succeeded in this highest work of Mercy, though we have not made the trial. In America there are Schools of Reformation for juvenile Criminals in most of their large towns, whose efficiency has been proved by the subsequent respectability of their inmates. The subject of the Report before us is an Institution at Mettray, in the Department of Indre a Loire. It owes its existence to private enterprize and philanthropy. The great public doubted and held back.

“ But *we* did not doubt, because we knew the men who devoted themselves to this generous mission ; we believed as they did ; we were convinced that if the great experiment could succeed, it would be by their hands, by their intelligence, by their ardent faith ; we adopted their views, and the ‘ Société Paternelle ’ gave them the first means of carrying them into execution.”—p. 4.

This Society was formed June 1839 ; the first prisoners were received only in January 1840 ; the address from the President is dated May 1841 ; yet they could then say :—

“ Its success is no longer contested.” “ Government, which

ought to lend itself to no hazardous project, nor endanger existing order by Utopian schemes, but whose province it is to aid realized attempts, can no longer withhold from us its co-operation."

"Already this establishment is imitated in various parts of the kingdom by pious and charitable men; the reform extends, and must ere long become general,—for a comparison of the fate of children enjoying such benefits, with those who are deprived of them, would be a contrast too odious to be suffered long to exist."—p. 5.

They received support and assistance from the Royal Family of France, the Ministers, many of the Provincial Governments, and numerous individuals; but the plans must have long remained very imperfect, had it not been for the munificence of one who seems to understand the real value of riches, M. le Comte d'Ourches, who gave them a sum of 140,000 f. (£5,600.) It is with much pleasure we observe among the "Founders" the names of two Englishwomen, already known in their own country by their exertions for the young, the destitute, and the prisoner;—but Christian Mercy is of no Country, and, in the spirit of the Saviour's prayer, desires for the Human Brotherhood "that they may be one."

The establishment is intended for three hundred children, and already contains one hundred and sixty. The first care is the health of the pupils:—

"The physical state of these poor children is not the least of the subjects of our solicitude, and often of our embarrassment. Most of them have derived existence from such impure sources that their blood has been vitiated from their birth, and their regimen has but aggravated the fatal predisposition. Almost all we have yet received have been more or less decidedly scrofulous."—p. 9.

"The Physician of the establishment, of whose zeal we cannot speak too highly, has thought that successfully to combat these affections, it would be indispensable to give them more of an animal diet than they had received in the prisons."

"In the year which has elapsed since the arrival of the first children, there has been a complete transformation in their health,—if we except those who, being in an almost desperate state when they arrived, have not yet quitted the Infirmary."—p. 9.

"Our object is to return to society not only honest men, but robust men. It has been said that the experience which teaches a people to make themselves wise, will also teach them to make themselves healthy. It is certain that one of these

conditions has great influence upon the other. We do not then neglect any means which may contribute to strengthen the constitutions of our colonists.”—p. 10.

“ We find from the information we have procured, as well as from questioning the children themselves, that a great number of them have, from their earliest age, been in the habit of begging their bread ; that they have been ill clothed, ill fed, and destitute of any kind of care from their parents, who made a speculation of the misery of these poor creatures, and often employed them as the instruments of their own thefts.”—p. 8.

“ Sometimes, we must own, instances of a precocious depravity occur, which if not corrected in time would infallibly produce monstrous criminals.

“ Our first care on the arrival of the children is to study their character, in order to determine the suitable mode of treatment.

“ If we would act efficaciously upon their mind, it is indispensable to convince them, that they are brought to the Colony, still more for their future interest than for their present advantage ; and that the hard work to which they are subjected, differs from that in the Central Prisons, in having for its object the development of their physical strength, as well as of their moral regeneration. We must, in short, awaken in their hearts sentiments of justice and religion, without which no conversion is possible.”—p. 8.

“ The uniform they wear is extremely simple, and contrived so as to allow the greatest liberty of action. Without being singular, it is sufficiently marked to point out our Colonists in case of flight, for we must not forget that our children enjoy complete liberty ; we have wished, by setting aside all the precautions which could recal the idea of a prison, to impress strongly the sentiment, that in the Colony they commenced a new life, in which moral Influence was to take the place of Force.”—p. 10.

“ In their sleeping arrangements we have sought to combine simplicity and economy, to occupy little space, yet render unsafe communication difficult. Hammocks such as we have used, appeared to offer all these advantages, and we have not found them attended with any inconveniences. We take care to place our children alternately with their head and feet to the wall, so as to render conversation impossible.

“ To complete the work of regeneration we must inspire this neglected class with family habits and affections, so dear to man,—the strongest bond of society. This is accomplished by the division of the Colony into sections of twenty children, in each

of which, under the titles of Father of the family, *Père de famille*, and Eldest Brother, *Frère aîné*, are heads who exercise an authority of kindness and persuasion.”*—p. 12.

“By placing these sections or families in a state to provide for all their wants, to construct, in fact, themselves their common dwelling, to cultivate the field and garden belonging to it, we give them the habit of, and wish for, property, a love for the domestic fireside, and render them familiar with the feelings and duties which flow therefrom. We could not discover any happier combination of circumstances to raise these poor children in the eyes of the world, and in their own, and to make them useful men and honest citizens.”—p. 12.

“Our first duty being to render our Colonists honest and docile, before making them skilful workmen, the moral problem required solving before the financial one. Our plans of labour have not yet received their full development.

“We must not forget that Mettray is not merely an Agricultural Colony, but a house of Education, where labour is used as a powerful means of moral reform. . . . We are obliged to regulate the nature of our labour by the strength of the young arms we have at our disposal; and for labour to exercise a happy influence upon our children, they must see prompt results. Long and fruitless labour will give rise only to doubt and discouragement.”—p. 13.

“It was thought at first that the school-room might be used as a chapel, and that divine worship might be celebrated in the place which was at other times used for school exercises.”—p. 16.

“We have consulted many whose opinions had great weight; many seminaries were quoted where such was the practice. But what may be suitable for young persons early impressed with religious feelings, does not apply to individuals who have been differently circumstanced. There is no more delicate and difficult task than that of bringing back to good, beings whose first education has been entirely neglected. In such cases everything, even to the minutest details, must concur to secure the end we wish to gain. The words of the Chaplain, the

* The *Pères de famille* are, we believe, selected from the under masters (*contre maîtres*) who teach the different trades. The *Frères aînés* are generally, though not without exception, chosen from among the best boys of the Free School, and the office is considered an honour and a reward. This union of a school of children who have received the advantage of early care and virtuous habits, with one for the reformation of offenders, is a new and very important feature in the Institution at Mettray, and we understand that the directors, from their experience of its effects, are led to believe, contrary to the common persuasion, that Virtue is as contagious as Vice, when known and felt in personal communication with those of *similar age*.

associations of the place, the solemnity of the ceremonies, the harmony of the chant, act at once upon the hearts and senses of the children. The munificence of the Comte D'Ourches has put an end to our embarrassment, by enabling us to build both a class-room and a chapel.

“When we consider the places from which we have gathered our children, the condition in which they were, previous to and during their detention, and the short time we have had them with us, we congratulate ourselves on the moral results we have obtained.”—p. 18.

“We have already destroyed, or at least greatly weakened, the evil spirit of combination our Colonists had contracted in the prisons. He who does wrong is blamed by his comrades and incurs their contempt. We may say that we are arrived at the point where the good act upon the bad,—and that our children are the first to repress among themselves the evil actions which are committed amongst them.

“Lately they obliged one of their companions who had behaved ill, to return a book which he had received as a reward. They had previously requested the dismissal of another boy, saying that they did not like one who might disgrace them to remain among them. It will be, by preserving this good spirit, that we shall be able to increase our numbers without the moral action losing its power.

“At another time, one of our pupils had told us of a breach of rule which had taken place in the infirmary. They endeavoured in vain to find out who had informed us. A boy rose in the midst of a number of his companions, and said aloud, ‘It was I; I do not conceal it.’

“At the last election of *Frères Aînés*, they chose for the first time a Colonist, who, having vainly endeavoured to prevail on one of his comrades to confess a fault which he had committed, came openly and stated the fact. Sometimes the guilty themselves make confession,—but we must confess it is much more rare.”—p. 19.

“Six months ago the worthy Abbé Fissiarix, who is now at the head of the Agricultural Colony at Marseilles, coming to visit us, asked our children to point out the three best boys amongst them. All the looks fell at once on three Colonists whose irreproachable conduct placed them beyond comparison.

“He made another much more delicate trial, of the issue of which we were ourselves doubtful; he asked which was the worst boy. We expected that he would be pointed out by his companions, for the choice was not doubtful. All remained motionless, when one of them advanced with a timid air, and

said, in a very low voice it is true, ‘*It is I.*’ The worthy Abbé embraced him with emotion, saying, ‘My friend, such an act proves you deceive yourself, and I do not believe your own account.’ Since this time this child has behaved pretty well, which is a great step when compared with his previous conduct.”—p. 19.

“Another circumstance which proves the happy influence which their stay in the Colony has exercised over the moral feelings of our boys, is, that when a serious fault has been committed by one of them, all games instantly stop, their recreation becomes silent, and for many days we have not the slightest fault to punish.

“With respect to the Religious Sentiments we cannot but congratulate ourselves on the good dispositions of our Colonists; almost all our population accomplish on each great festival all their duties, without any constraint being exercised, yielding to the voice of persuasion only. Indeed, no other influence is possible, without danger of leading to the scandal of an insincere conversion followed by evil conduct.

“Above all we endeavour to develop the sentiments of Christian love. He who can compare the anguish which follows a bad action with the pure pleasure which a good deed leaves behind, ought to be gained to Virtue without danger of relapse.

“These words, ‘*Dieu vous voit!*’ are inscribed on all our walls, in order to recall to our pupils that though it is possible to deceive the vigilance of many, there is no shadow or retreat which can withdraw us from that of God.

“We read to our Colonists an account of the disasters caused by the inundations of the Rhone. Many of them whose families were at Lyons, proposed to send to the help of the sufferers part of the sum they had brought from the ‘*Maison Centrale.*’

“The others wished to follow this example, and only regretted our endeavour to moderate their impulse; they wished to give all that they possessed.

“Besides the sums which we permitted them to dispose of, we proposed to them to deprive themselves for one day of a part of their food, and to add this to the subscription. This proposition was eagerly received, with the exception of one boy; his companions obliged him to eat the whole of his portion alone; and his selfishness has subjected him to such reproach, that we believe it is entirely corrected.”—p. 20.

“Perhaps it may be thought that in this our pupils were only carried along by a prevailing feeling, or yielded to one which had been communicated to them. The following fact will prove the

contrary. Recently one of them, having followed the evil counsels of a workman who was accidentally at the Colony, was put in confinement. On his coming out, he was told that the workman, the father of a family, had been sent away, and was perhaps without bread. 'Let the little that I possess be given him,' said he with much emotion.

"Our colonists work in the gardens, where the trees are covered with fruit without ever touching it. We have made these children understand that, in consequence of their previous conduct, what would be a light fault in others would be a very serious one in them.

"They are in general humane and compassionate, and every thing proves that a happy change has taken place in their minds. For the first time since the foundation of the colony, in which one hundred and forty-three children had been admitted, we have a death to record."—p. 21.

..... "All his companions attended his funeral, and we wished to give this ceremony great solemnity. The words pronounced at the side of the grave made a deep impression upon our young colonists, who all wept; and who will, we do not doubt, retain a deep impression of the spectacle of death, which they saw for the first time. You well know, gentlemen, how such events pass in our prisons.

"We obtained a cemetery apart, and the place is such as to inspire profound feeling. The eldest brother of the family to which this child belonged has the charge of taking care of the turf over the grave of his companion.

"This event, however painful, has not been without advantage for our children, whose sensibility we constantly endeavour to excite, and we have wished that the dead should contribute to the instruction of the living.

"Every Sunday grand mass and vespers are celebrated. The chaplain gives the children religious instruction for an hour. One of us then gives a course of practical morality. We try to show these young people, by examples and reasonings within their comprehension, that the evil they have done is the consequence of forgetfulness of their religious duties, and of the bad principles in which they have been brought up,—and to prove to them the advantages of acting rightly, and the dangers which attend evil conduct. After having inspired them with the desire to do well, we endeavour to show them how to accomplish it.

"All those employed on the colony attend at these lessons, which interest them greatly, and show them the kind of language to hold to the children confided to them."—p. 22.

"The progress in the school-room is satisfactory. Our object

is less instruction than education. We teach reading, writing, arithmetic, and linear drawing: indispensable elements now for the useful exercise of any trade.

"We have wished to make their recreations useful by teaching them music. When the weather permits they bathe and exercise themselves in swimming, which develops their powers, and may enable them to render services to their fellow-creatures.

"We have also found the means of employing a part of Sunday,—a day so embarrassing in Penitentiaries,—as we must avoid idleness without the aid of labour.

"We devote on this day two hours to gymnastic exercises. Children have an exuberance of activity which they must expend, no matter how; and often this necessity for motion has more share in the blows which pass between them than any evil purposes. Every thing which tends to exercise children helps to drive away evil thoughts; we are careful that their plays shall consist of violent exercises, that the fatigue of recreation may add to the fatigue of the day's work. At night they are asleep the instant they are in bed: their sleep is deep and uninterrupted till the hour of rising."—p. 23.

"There is among our colonists a boy of fifteen, of a very remarkable and unhappy organization. He has a propensity to possess himself of every thing he can lay hold of, which nothing can explain. It is with him, as with some animals, an instinct; thus, though he cannot read, he takes all the books which fall in his way. He hides these things in the bottom of his hammock, and in holes. His faculties are very little developed it is true, but he is not an idiot. He has already been sent to his cell eleven times, and immediately on coming out he commits new thefts. Even in his cell he must satisfy this unfortunate propensity,—he conceals in the bottom of his clogs the straw which was given him to plait, and the border of the cover of his hammock has been found put round his body as a belt.

"What is the future prospect of such a being it is painful to think of and impossible to foresee."*—p. 26.

"The punishments inflicted in the establishment are—

Erasure of marks of merit,
Being kept in (on Sundays),
Tasks,
Black bread and water,
A light cell,
And, last, a dark cell.

* Would not a hospital for the insane be a more suitable situation for this unfortunate boy than a school of reform?

“ We have recourse, before awarding any of these punishments, to a previous measure, which we have found too useful not to give you an account of.

“ For punishment to produce a salutary effect, it must be accepted with resignation by the object of it, and he must feel that he has merited it. To obtain this conviction it is necessary that it should be dictated by the strictest justice, and imposed with calmness and gentleness.

“ It is impossible these conditions should exist at a time when the mind is under the influence of indignation excited by a serious fault. For this reason our assistant-masters have orders, when they have to complain of a child, to send him into the parlour. (We avoid every name which can recal the idea of a prison to our children.) Being sent to the parlour pre-judges nothing. Our children go there willingly. Notice is immediately given to us; we have time to consult his previous conduct, and make inquiry if the case require.

“ During this delay the culprit recollects himself, the master becomes calm, we can reflect and consult each other; and in pronouncing our decision, with knowledge of the cause and with coolness, we know that a kind and paternal justice is exercised. If we have hitherto had little success with children, it is because it has been supposed that we might towards them dispense with the patience, gentleness, and, above all, the discernment which their age requires, especially in the case of an assemblage of children, where the more intelligent communicate their reflections to the rest, and they reciprocally enlighten and excite each other.

“ Of all the punishments which we have been under the painful necessity of inflicting, the cell is the only one which exercises a moral influence; all the others, such as dry bread, keeping them in on Sunday, act beneficially only on children of eight or nine: they only irritate the older ones. We have been struck with the change that being put in the cell has produced in the character of the most hardened.

“ Our colonists themselves have expressed their opinion (and their authority in such a case is not to be despised): ‘ We prefer,’ they say, ‘ blows; but the cell answers better.’

“ We are, then, more convinced than ever that solitude is the best means of acting upon the character of our children. The visit of our worthy chaplain, whose kindness equals his zeal, is always expected with impatience; his presence alone is a good: the conversation of the child in the cell becomes naturally a confession, and the avowal of his faults a want.

“ If solitary confinement is favourable to the development of

the religious feelings, it is not less so to the progress of elementary instruction. The children in the cell receive the lessons of the schoolmaster, and their progress, though giving only the usual time to study, is much more rapid than when at liberty. We will not speak of the exactness with which they try to do the task which is set them. Solitude makes work a necessity; and when we wish to render the punishment more severe, it is denied them.

“In the United States, the children which are introduced into houses of refuge similar to ours are previously submitted to a longer or shorter term of solitude. They leave, in the cell, the turbulence of the world, and become, by silence and reflection, more apt to receive moral and religious instruction, and to take up the habits of a new life.

“Independently of its salutary influence, solitary imprisonment is necessary as a means of repression. Privation of liberty, which is the painful part of imprisonment, is inconsistent with the kind of labour necessary to an agricultural colony, and its regulations could not be sufficiently severe to exercise, by themselves, the intimidation necessary for undisciplined individuals, many of whom are given up to vicious inclinations, if we could not retain them in their duty by the fear of renewed punishment.

“We have found in our coadjutors men of the most elevated sentiments: we are happy to express here our sincere esteem and affection. The character of our agents merits our warmest praise.

“We must particularly mention M. Pietkiewitz, formerly Nuncio to Poland, ex-professor of law in the University of Wilna, who has, with the greatest disinterestedness, consecrated his life to seconding us, and has consented to receive the title of Inspector of the Colony.

“The colony of Mettray is not merely a desirable institution: it is the fulfilment of an imperious duty towards the weakest and most unhappy class of society.”—p. 28.

“Suppose that, owing to a false execution of the law, persons condemned only to a corrective punishment were sent to the galleys—the public would have good cause to raise a cry of indignation. Is there less disproportion between the intention of the law and its execution, when you send to houses of hard labour children, acquitted on the grounds of their irresponsible age, and subject them to the same regulations as hardened criminals?

“If we desire the advantages of a residence in the colony to be lasting, some care must be taken of the children after their liberation. Who will refuse so important a co-operation? The

obligations imposed on the patrons are not burdensome: they consist in exercising a simple surveillance, and sending us a Report every six months of the conduct of those placed under their charge. This will enable us to judge of the good effects which a stay in the colony may produce.”—p. 36.

We give no extracts from the account of their employments, nor from their financial Reports, as these must differ according to the circumstances in which such institutions are commenced. The cultivation of the mulberry and care of the silk-worm form a principal object of their attention, and they teach those trades which, being followed in most villages, will be least likely to lead the colonists into the temptations found in large towns.

Though the details of such an establishment as that of Mettray may not be applicable to this country, there is much in the principles it involves which might be advantageously transplanted.

When we look at the present state of a great part of our agricultural population, we cannot but think that well-trained farm servants, such as might be sent out from an institution which was not only a school of reformation but of an improved agriculture, would easily find employment (hitherto the great difficulty attending attempts at reformation); and our juvenile delinquents might be the means of elevating intellectually and morally a portion of our community peculiarly needing an infusion of new life,—instead of themselves swelling the numbers of our vicious population, and corrupting others who, but for their fatal example and advice, might have been useful members of society.

“ But agriculture, though capable of combining, perhaps, the greatest number of favourable circumstances for the reformation of the less hardened portion of young offenders, is not the only means which has succeeded; nor may it always be the most desirable mode, certainly not always the most practicable.

In future Numbers we hope to present our readers with an account of some other successful attempts to rescue these helpless beings from what, under our present system, appears their inevitable fate; * as well as with some particulars of the extent

- * “ Age 15. J. H. Fourteen times in prison. ‘ I have no parents, no home.’
 17. R. F. ‘ I have been seven times in prison. I have no home, no parents.’
 9. W. B. ‘ I have no home, no parents.’
 9. G. M. D. ‘ I once got 30s. out of a till: I bought a suit of clothes; when I got home, my father took them and pawned them. I once got 9s. out of another till. My aunt made me drunk, and took it from me.’
 B. C. Eight times in prison. No parents, no home, &c. &c. &c.”
Report of Inspector of Prisons, 1840—Liverpool Juvenile Delinquency.

of juvenile delinquency, of our present system of treatment, and suggestions for a more enlightened and humane policy.

One difficulty to be considered more fully hereafter, we will just advert to here,—because we are aware it will meet many on the threshold, and prevent them from fully considering the subject. We refer to the expense of such a term of detention as would be necessary to produce any lasting change of character and habits.

The difference of the term for which each individual would be in prison would not be so greatly increased as may at first sight appear.

We find from the Report of the Inspector of Prisons for 1840, that 66 out of every 100 boys committed to the Borough Gaol of Liverpool in that year had been in prison before, above 28 of them for four times and upwards, some twelve and fourteen times. Will not the total of the terms of confinement, transportations included, the expense of which is £80 per head, which these boys have suffered, and will probably suffer hereafter, more than average the term necessary for their reformation, to say nothing of the expense of the punishment of those corrupted by them, and the loss occasioned by their depredations? The buildings necessary would be less costly than our present prisons, and the expense might be lessened in many ways we will not now enter upon.

Let it not, however, be supposed that, even if rational economy were not on the side, we will not say of mercy, but of justice, we could for a moment allow such a consideration any weight, when the question is whether a community shall educate its destitute children in virtue, or (as we are now doing) in vice. For “What shall it profit a man (or a nation) if he gain the whole world and lose his own soul?”

THE CHRISTIAN TEACHER.

ART. I.—JUVENILE DELINQUENCY.

Report of the Inspectors of Prisons, published by order of the House of Commons. Part IV.

IN our last Number we gave a short account of the *Colonie Agricole de Mettray*, an institution in France, for the reformation of Juvenile Offenders. We expressed a hope in that article that we should be able to resume the consideration of the subject, and to offer facts and suggestions for a more humane policy. We propose in this paper briefly to show the mode in which Juvenile Offenders are treated, in one of the best and largest of the Gaols in England : we shall give the results of that treatment both in a moral and financial shape, and we shall then show by a comparison with different modes of treatment adopted both in England and in other nations, the necessity for a thorough and vigorous change in the management of that class of our people who have the strongest claims on our sympathy, inasmuch as they are the most destitute of the means of moral cultivation, and the most wretched in point of physical comfort.

We have said we can only enter on this subject briefly, for the space which can be afforded in a publication like ours to this discussion must necessarily be small. We trust however that we shall at least supply materials for thought and motives for action ; and if we succeed in directing a greater degree of attention to the fearful magnitude of the evil involved in this question, we shall have contributed to provide a remedy for one of the most grievous calamities in our social system. We are the more earnest in the matter, because we fear that Government will not undertake the responsibility of making the first experi-

ment. That must be the work of individuals, or of some great municipality. We believe that the Council of the Borough of Liverpool might set this example with the greatest advantage, not only to the nation, but to themselves. They have a criminal jurisdiction over a population of 300,000 souls. The desperate character of the criminal part of this vast population may be estimated from the fact, that the re-committals of Juvenile Offenders in Liverpool are 66 per cent., those for the same class in London being but $35\frac{1}{2}$ per cent., and those in five principal gaols in England being only $32\frac{3}{4}$ per cent. This striking fact proves that the Gaol in Liverpool has no reformatory discipline worthy the name; and this arises not from the want of capacity of the Governor of that Gaol, for he is zealous and capable, nor from the want of attention on the part of the Chaplain, but it principally arises from the incapacity of the prison, and the impossibility of classification. If the Council of Liverpool, who pay all the expenses of the criminal jurisdiction in that Borough, were to establish an institution for the reformation of juvenile offenders on a well-considered plan, we believe that whilst they performed a great service to humanity, they would save their own funds, for we hope to prove, from what has been accomplished in other places, that the whole expenses of such an establishment would not be as great as those now incurred in the detection, maintenance and prosecution of Juvenile Offenders now confined in their Gaol. The importance of Liverpool, in its commerce, its population, and the power of its municipality, induce us to select that town as a place in which the experiment of a Juvenile Reformatory might be well tried, and we believe that the public authorities of that place, when they shall have well considered the existing system and the inevitable consequences of the increase of crime which it entails, will be among the most earnest advocates of any wise plan calculated to remedy the evil. We subjoin an extract from a letter addressed by the Governor of the Gaol in Liverpool to the Inspector of Prisons, the substance of which is printed in the report to which we have already referred.

“The real state and character of Juvenile delinquency in Liverpool will be most accurately estimated by a reference to the accompanying table. It contains a comparative statement of the number and other particulars respecting the adult and juvenile prisoners committed during one year to the Liverpool Borough Gaol; to eleven of the principal prisons in England; and to the Glasgow Bridewell in Scotland. It has been compiled from the digest of Gaol Returns, which appears in the report

of the Inspectors of Prisons for the Home District, 1840, and from the report for the same year of the Inspectors of Prisons in Scotland. From this table, it appears that during one year the number of Male Juvenile Prisoners committed to the Liverpool Borough Prison was, in proportion to the whole number of male prisoners, much greater than in any of the Gaols selected, and that the proportion of Juvenile re-committals was in Liverpool nearly double that of the average proportion of the Metropolitan Prisons, and more than double the average of the remaining five English Prisons,—whilst of the worst class of re-committals, (those who had been in Gaol four times or oftener,) the proportion in Liverpool was upwards of seven times the average proportion in the Metropolitan Gaols, and nine times more than in the five Provincial Gaols.

“The proportion of Male Juveniles to the whole number of male prisoners committed to the Liverpool Borough Gaol was 4 per cent. more than the average proportion in the six Metropolitan Prisons, $8\frac{1}{2}$ per cent. more than the proportion in Salford New Bailey Prison, $10\frac{1}{2}$ more than Bristol, 10 more than Warwick, $12\frac{1}{3}$ more than Wakefield, $7\frac{1}{2}$ more than Hull, and 4 per cent. more than in Glasgow, or about 9 per cent. more than the average of six of the largest provincial prisons attached to the most populous manufacturing and commercial towns and cities in the Kingdom.

“The character of the offences for which they were committed, will be evident from the fact, that of 709 Juvenile Prisoners committed during the year to the Liverpool Borough Prison, 316 were committed as known or reputed thieves, and 256 as vagrants.

“The proportion of the Male Juvenile re-committals to the whole number of Male Juveniles during the year was in Liverpool 66 per cent. Of these, $28\frac{1}{2}$ per cent. had been in prison four times or oftener: so that 66 out of every 100 boys committed to this Gaol had been previously imprisoned, and more than 28 of each 66 who had been previously committed, had been in Gaol four times or oftener. In the Metropolitan Gaols, the proportion of re-committals to the number of juvenile prisoners, averaged $35\frac{1}{2}$ per cent., and in the other five Gaols in England $32\frac{3}{4}$. The number of re-committals to the Glasgow Bridewell does not appear in the returns.

“Compared with the proportion of re-committals in the Adult Class of Male Prisoners, the proportion in the Male Juveniles was much greater, generally; the average number per cent. having been in the Metropolitan Gaols $35\frac{1}{2}$, whilst of Adults it was $23\frac{1}{10}$; and in the other five Gaols, the average re-commitments of Juveniles was $32\frac{3}{4}$, and of Adults $18\frac{1}{2}$ per cent. In Liverpool, the proportions were, of Adults, 36, of Juveniles, 66 per cent.

“The returns of the preceding year exhibit nearly similar results. Of the 2,740 Juvenile re-committals to 203 prisons, in England and Wales, 299, or about one-ninth of the whole, occurred in Liverpool; and of the 506 Juveniles who had been in Gaol four times or oftener, the number in Liverpool was 138, or upwards of one-fourth of the whole number of this class in 203 prisons, from which the returns were made.

Comparative Table of Committals and Re-committals of Male Adult and Juvenile Prisoners, for the Year 1839, to Liverpool Borough Prison, and to certain other Prisons herein named, with Proportions per cent.

Gaol.	Number of Prisoners committed.			Proportion per cent. on the whole Number.		Number of Re-committals.								Proportion per cent. of Re-committals on the whole Number of Prisoners committed.									
						Adults.				Juveniles.													
						Once.	Twice.	Thrice.	Four or more.	Once.	Twice.	Thrice.	Four or more.										
Adults.	Juveniles.	Total.	Adults.	Juveniles.	Once.	Twice.	Thrice.	Four or more.	Once.	Twice.	Thrice.	Four or more.											
Liverpool	2466	709	3175	77 $\frac{2}{3}$	22 $\frac{1}{3}$	356	134	114	291	134	77	63	201	36 $\frac{1}{2}$	66	14 $\frac{3}{4}$	5 $\frac{1}{2}$	4 $\frac{1}{2}$	11 $\frac{1}{4}$	18 $\frac{3}{4}$	10	8 $\frac{1}{4}$	28 $\frac{1}{2}$
Salford	4127	650	4777	86 $\frac{1}{4}$	13 $\frac{3}{4}$	633	295	171	283	89	66	39	88	33 $\frac{3}{4}$	43	15 $\frac{1}{4}$	7	4 $\frac{1}{4}$	6 $\frac{3}{4}$	13 $\frac{1}{2}$	10	6	13 $\frac{1}{2}$
Bristol	488	65	553	88 $\frac{1}{2}$	11 $\frac{1}{2}$	11	18	14	12	15	8	8	—	11 $\frac{1}{2}$	48	2 $\frac{1}{2}$	3 $\frac{1}{4}$	2 $\frac{1}{2}$	2 $\frac{1}{2}$	22 $\frac{1}{2}$	12 $\frac{1}{2}$	12 $\frac{1}{2}$	—
Warwick	961	161	1122	85 $\frac{3}{4}$	14 $\frac{1}{4}$	72	18	6	8	19	12	2	—	10 $\frac{7}{8}$	20 $\frac{1}{2}$	7 $\frac{1}{2}$	1 $\frac{7}{8}$	$\frac{5}{8}$	$\frac{5}{8}$	11 $\frac{1}{4}$	7 $\frac{1}{2}$	1 $\frac{1}{4}$	—
Wakefield	2696	290	2986	90 $\frac{1}{3}$	9 $\frac{2}{3}$	453	203	80	89	53	22	11	5	30 $\frac{1}{4}$	31 $\frac{1}{4}$	16 $\frac{3}{4}$	7 $\frac{1}{2}$	2 $\frac{3}{4}$	3 $\frac{1}{4}$	18 $\frac{1}{4}$	7 $\frac{1}{2}$	3 $\frac{1}{4}$	1 $\frac{1}{2}$
Hull	535	92	627	85 $\frac{1}{4}$	14 $\frac{3}{4}$	22	4	—	—	7	7	3	2	4 $\frac{7}{8}$	20 $\frac{5}{8}$	4 $\frac{1}{8}$	$\frac{3}{4}$	—	—	7 $\frac{5}{8}$	7 $\frac{5}{8}$	3 $\frac{1}{4}$	2 $\frac{5}{8}$
Glasgow	992	236	1228	81 $\frac{1}{3}$	18 $\frac{2}{3}$																		
London, Cold-Bath Fields	5418	1231	6649	81 $\frac{1}{3}$	18 $\frac{2}{3}$	926	299	123	211	227	65	21	49	28 $\frac{1}{2}$	29 $\frac{1}{4}$	17	5 $\frac{1}{2}$	2 $\frac{1}{2}$	3 $\frac{1}{4}$	18 $\frac{1}{2}$	5 $\frac{1}{2}$	1 $\frac{1}{4}$	3 $\frac{1}{4}$
Clerkenwell . . .	2865	757	3622	79 $\frac{1}{3}$	20 $\frac{2}{3}$	211	70	28	66	98	53	11	110	13 $\frac{1}{8}$	36	7 $\frac{3}{8}$	2 $\frac{1}{2}$	1	2 $\frac{1}{4}$	13	7	1 $\frac{1}{2}$	14 $\frac{1}{2}$
Newgate	2349	472	2821	83 $\frac{2}{3}$	16 $\frac{1}{3}$	183	89	9	31	133	24	6	9	25 $\frac{1}{4}$	38	20 $\frac{1}{2}$	3 $\frac{1}{2}$	$\frac{1}{4}$	1 $\frac{1}{2}$	28 $\frac{1}{4}$	5 $\frac{1}{2}$	1 $\frac{1}{4}$	2
Giltspur Street .	615	36	651	94 $\frac{1}{4}$	5 $\frac{3}{4}$	31	21	9	7	7	4	2	1	11 $\frac{3}{8}$	38 $\frac{5}{8}$	5	3 $\frac{3}{4}$	1 $\frac{1}{4}$	1 $\frac{1}{4}$	19 $\frac{1}{2}$	11 $\frac{1}{2}$	5 $\frac{1}{2}$	2 $\frac{1}{4}$
Bridge Street . .	692	177	869	79 $\frac{2}{3}$	20 $\frac{1}{3}$	88	42	30	54	20	22	3	3	31	27 $\frac{1}{6}$	12 $\frac{3}{4}$	6 $\frac{5}{8}$	4 $\frac{3}{8}$	7 $\frac{3}{4}$	11 $\frac{3}{8}$	12 $\frac{1}{4}$	1 $\frac{1}{4}$	1 $\frac{1}{2}$
Tothill Fields . .	2795	580	3375	82 $\frac{2}{3}$	17 $\frac{1}{3}$	472	169	39	240	132	44	9	64	33 $\frac{1}{4}$	43	16 $\frac{3}{4}$	6 $\frac{1}{4}$	1 $\frac{3}{4}$	8 $\frac{3}{4}$	22 $\frac{3}{4}$	7 $\frac{3}{4}$	1 $\frac{3}{4}$	11

“Assuming that this mode of ascertaining the comparative character and extent of Juvenile delinquency is a correct one, it follows that the amount of Juvenile Criminality in Liverpool is proportionally greater than in the Metropolis, or in any of the most populous manufacturing and commercial districts in Great Britain, and that judging from the description of the offences and the number and frequency of the re-committals in this class of prisoners, the character of Juvenile delinquents is generally, and in Liverpool in particular, more desperate than that of the Adult Class of Criminals.”

We are aware, that numerous persons, some of whom hold influential situations, are opposed to any such plans as those which we advocate. It is contended, that we would offer a premium on crime, that our gaols and our penitentiaries would be sought as places of desirable residence by the poorer classes, that we should make the situation of the criminal more comfortable than that of the honest and industrious labourer, that the costs of the plans we advocate would involve a great and useless expenditure of the public money, and further that even if our plans were to succeed, we should not be able to find employment for our reformed offenders, inasmuch as those who are honest and have never been tainted with crime, find it difficult to procure employment. We fear that the class of persons who reason thus, are among the opponents of any change in our penal jurisprudence, that they see but a temptation to crime in the abolition of capital offences, and that they imagine that offenders would be reformed by the return to capital punishments and to the degrading use of the lash. However this may be, their arguments must be met, and we are ready to admit the force of one of them: we do not deny that difficulties do exist in attempting to place a reformed criminal in competition as a labourer, with a person whose moral character is not impeached. But these difficulties are not insurmountable, as we shall show in a subsequent part of this paper, from the results which have attended the, for the most part, imperfect attempts hitherto made to reform juvenile offenders. It must also be remembered, that to reform a juvenile offender we must, in the true sense of the word, educate him; we must, whilst we improve his physical condition, develope his moral and his intellectual powers, and such an one, with the sad experience of a vicious course, and the knowledge of the happiness and utility of a moral one, will doubtless soon find himself a place, even though surrounded by those who, more happy than he, have never forfeited the good opinion of society. Admitting then the difficulty, shall we therefore be deterred

from proceeding? We do not believe that any such difficulties can prevent a successful issue to the great experiment which we hope will be shortly tried. Another argument suggests itself in the discussion of this question, namely, that we are dealing in all such institutions as we advocate only with the effects, and that whilst the great causes of crime exist, we shall do no essential service by our plans: we do not propose to enter upon the wide discussion as to the causes of crime, whether they are to be found in the miseries and wants or the vices of individuals, or whether they are the results of bad legislation, and arise from causes deeply connected with the frame of society in these kingdoms. These points are doubtless of the highest importance, but it is not material to our purpose to inquire into the truth of them: we have to deal with results, and surely if we can lessen an evil, though we cannot remove its cause, we shall not labour entirely in vain. On the other and minor objections of our opponents, we have but little to say: we would however suggest to them that men are governed by higher influences than the fear of punishment or of death. In the midst of all the misery of our vast population, whether produced by bad legislation or by bad individual habits, there exists among the labouring classes, in a very exalted degree, all the virtues which adorn our nature; prejudiced they may be,—ignorant, it is shameful to acknowledge, they are,—but vicious they are not; there is among them, beyond all others, great charity and tenderness for each other. These virtues render the tasks of administering humane and equal laws no very arduous business. The labour of governing men becomes difficult, just in the proportion that laws are oppressive and unequal. It is the business of Christian men to govern by Christian influences; they are stronger even with an ignorant people, than chains or armed forces, stronger than every thing save injustice and oppression. Notwithstanding the comfort of our Gaols, there is as yet no fear of the people breaking into them; there is yet among us a horror of prisons and workhouses, which springs out of a value for freedom and reputation, and a sense of independence, and we trust nothing will ever reduce the people of England to envy the inmates of these receptacles for the most miserable of our people. As to the question of the cost of reforming criminals, we have on principle but one answer, namely, that we have no right to object to the cost of reforming a human being: it ought to be done at any cost where it can be done, and it is the duty of society to make the attempt. If the cost of punishment were to be calculated, there can be no doubt that capital punishments are to be preferred to all

others; for if you extinguish life, the charge of execution and burial is the cost to the public. Fortunately, however, we shall have no occasion to fear the cost of reforming offenders when the plan shall be well carried out: we shall prove, that the present system of treating juvenile offenders, which produces little but misery and more confirmed crime, is more costly than any plan yet devised for their reformation. And let it at the same time be remembered, that the amount of costs, as far as establishments for the reform of juvenile offenders in this country are concerned, must be taken to be quite the maximum, inasmuch as many of these institutions have been conducted in places where proper arrangements could scarcely be made, and that in those places where due care has been taken, such as Glasgow, &c., it is reasonable to expect a diminution of the present charges rather than an increase of expenditure.

This terrible history of repeated juvenile crime is one of the results of the present system. No one, we presume, can for a moment question the duty of attempting a remedy. But this result is but a part of our case; it is, however, most distressing and lamentable; it shows that the present practice as to juvenile offenders, confirms and increases crime; and it also shows the fearful responsibility which those persons incur, who being charged with the repression of crime, and the punishment of the offender, permit the continuance of a system which produces results so direful and afflicting. We have before said, that we hoped to obtain some supporters, by showing the cost of the present plan, in contrast, as we shall show in a subsequent page, with the cost of various reformatories.

We have been at some pains to obtain accurate information, and we have obtained fourteen cases, taken out of a numerous class; they have been selected as cases presenting the average results of juvenile confinement in a Gaol, which we believe all persons who merely see it, call a clean, orderly and well-conducted Gaol. The Prison is certainly very clean, and considering all the disadvantages with which those who govern it have to contend, it is surprising orderly, but it cannot be in the true sense of the words well-conducted. Not only is the construction defective, but it is inadequate to the reception of any thing approaching to the numbers which it contains; hence classification is impossible. The crowd of prisoners renders the task of governing irksome, and attempts to reform all but hopeless. Not only are the day-rooms and workshops crowded during the hours of labour, but the dormitories are also distressingly filled; and it is here at night, the time for reflection,

and remorse, and repentance, it is at this time, that the Juvenile Offender is confirmed in his evil habits. In such places it is impossible to prevent evil communication, and thus the young thief, in such Gaols, instead of being softened and subdued, is strengthened in his wickedness, and hardened in his vicious habits, by the terrible tuition of his seniors in years and in crime. This observation applies equally to both sexes; with such arrangements, can any person of common sense wonder that crime should increase, and the number of re-committals should be so dreadful? Yet this Gaol, of which we write, is one of the best of the old Prisons. A few more years' perseverance, without any other power, would convince the patrons of the present plan, that it is not only worse than useless, as to a reformation of the criminal, but that it is too costly to be endured. Happy in these days is the advocate of reforms, which, whilst they decrease misery, also save money! His chances of immediate success are greatly increased, and his ultimate triumph is certain.

Having given the result as to crime, we proceed to lay before our readers the financial result. We vouch for its perfect authenticity: the expense of each committal has been taken from the actual cost incurred in every case; the first column alone is estimated from the average expense, in the manner stated in the note affixed to it. We do not give the names of the offenders, we describe them by numbers. Numbers 1 to 6 inclusive are males, the remainder females.

No. 1.—Eighteen years old; can neither read nor write. First committed, 8th January 1835; last committal, 22nd February 1841. Committed sixteen times, discharged six. Last sentence, twelve months' imprisonment.

No. 2.—Now sixteen years old; can read imperfectly, cannot write. First committed, 15th August 1838; last committal, 31st January 1842. Committed twelve times; discharged once. Last sentence, ten years' transportation.

No. 3.—Twelve years old; can neither read nor write. First committed, 3rd June 1837; last committal, 13th January 1842. Committed ten times; discharged ten. Last sentence, three months' imprisonment.

No. 4.—Twelve years old; can neither read nor write. First committed, 26th September 1838; last committal, 31st Ja-

Return showing the Cost of Apprehension, Maintenance in Prison, &c., of the undermentioned Juvenile Prisoners.

Number.	Number of Times in Custody.	*Estimated Cost of Apprehension and of Detention in Bridewell.	Length of Time in Prison.			Cost of Imprisonment.	Number of Times prosecuted, and		Cost of Prosecution.	Maintenance of Transports before and after Trial.		Cost of Transport's Removal.	Total Cost of each Prisoner.
			Years.	Mon.	Days.		Discharged.	Convicted.		£.	s.	d.	
1	22	£. s. d. 49 10 0	4	2	14	£. s. d. 68 2 3½	—	2	£. s. d. 11 6 2	£. s. d. —	—	£. s. d. —	£. s. d. 129 6 5½
2	13	29 5 0	1	10	26	31 16 11½	—	1	5 13 1	0 15 9¾	—	3 12 0	71 2 10½
3	20	45 0 0	2	1	14	29 1 10½	—	—	—	—	—	—	74 1 10½
4	17	38 5 0	1	7	28	23 6 5¾	—	1	5 13 1	0 16 6¼	—	3 12 0	71 13 1
5	13	29 5 0	1	1	24	18 4 3	—	—	—	—	—	—	47 9 3
6	14	31 10 0	1	9	19	21 8 2¾	—	1	5 13 1	1 15 2¾	—	4 0 0	64 6 6½
7	23	51 15 0	2	11	0	47 7 5¼	—	—	—	—	—	—	99 2 5¼
8	21	47 5 0	1	8	27	24 16 4½	—	—	—	—	—	—	72 1 4½
9	15	33 15 0	1	5	0	19 4 7¼	—	—	—	—	—	—	52 19 7¼
10	16	36 0 0	3	0	7	7 2 3¼	1	1	11 6 2	6 18 4	—	3 12 0	64 18 9¼
11	11	24 15 0	7	0	3	3 15 4½	—	—	—	—	—	—	28 10 4½
12	11	24 15 0	5	1	0	14 13 10¾	—	—	—	—	—	—	39 8 10¾
13	8	18 5 0	3	0	7	8 5 10	—	—	—	—	—	—	26 10 10
14	12	27 0 0	6	1	0	20 7 7½	—	—	—	—	—	—	47 7 7½

* The cost of apprehension and detention in Bridewell previous to examination before the magistrate is estimated by dividing the nett amount of police expenses for one year, by the total number of prisoners apprehended and brought before the magistrates during the same period. The average expense to the Borough of each apprehension amounts to £2. 5s.

nuary 1842. Committed nine times; discharged seven. Last sentence, ten years' transportation.

No. 5.—Twelve years old; can neither read nor write. First committal, 8th August 1839; last committal, 16th September 1841. Committed eight times; discharged five. Last sentence, three months' imprisonment.

No. 6.—Ten years old; can neither read nor write. First committal, 21st December 1837; last committal, 5th January 1842. Committed eleven times; discharged three. Last sentence, seven years' transportation.

No. 7.—Fourteen years old; can neither read nor write. First committal, 9th January 1838; last committal, 8th March 1842. Committed nineteen times; discharged four. Last sentence, three months' imprisonment.

No. 8.—Thirteen years old; can neither read nor write. First committal, 10th February 1838; last committal, 22nd February 1842. Committed sixteen times; discharged five. Last sentence, three months' imprisonment.

No. 9.—Fourteen years old; can neither read nor write. First committed, 17th June 1839; last committal, 20th October 1841. Committed seven times; discharged eight. Last sentence, three months' imprisonment.

No. 10.—Nine years old; can neither read nor write. First committed, 30th September 1839; last committal, 25th October 1841. Committed four times; discharged twelve. Last sentence, 25th October 1841, seven years' transportation.

No. 11.—Twelve years old; can neither read nor write. First committed, 16th October 1838; last committal, 18th August 1841. Committed seven times; discharged four. Last sentence, fourteen days' imprisonment.

No. 12.—Twelve years old; can neither read nor write. First committal, 2nd January 1840; last 17th December 1841. Committed five times; discharged six. Last sentence, three months' imprisonment.

No. 13.—Thirteen years old; can neither read nor write. First committal, 19th September 1838; last committal, 30th March 1841. Committed three times; discharged five. Last sentence, three months' imprisonment.

No. 14.—Thirteen years old; can neither read nor write.

First committal, 30th August 1839; last committal, February 2nd, 1842. Committed six times; discharged six. Last sentence, three months' imprisonment.

The average cost of these fourteen prisoners during the whole term of their confinement exceeds sixty guineas each; besides the cost of those already transported. And it must not be forgotten, that but four out of the fourteen have been transported: the remainder are suffering various terms of imprisonment, or are at large, leading vicious lives; the course of which must continue periodically to increase the cost of the district, until the criminal be transported, and the cost transferred to the nation.

This then is a sample of the fate of Juvenile Offenders, and of the cost which they entail on the community under the present system. We have taken the greatest pains to be exact in all the details presented to the reader; we believe they are not in any degree exaggerated. The cases of these fourteen children present a picture of the most melancholy character; heartrending as to the children, appalling to the moral and religious in the consequences which must inevitably result both to the children and to the community. It must not be forgotten that the community are responsible for the continuation of this prolific wretchedness; surely none will be found to argue that the children are properly treated, that anything worthy the name of exertion, in a national point of view, has yet been done, not to remedy but to check the evil. No one can reflect upon the circumstances under which children of this description become criminals, without being convinced that they have no moral sense—it has never been imparted to them; they are for the most part as ignorant of the first principles of Christianity as the children of a Hottentot. Born for the most part in misery, from infancy destitute alike of moral instruction and physical comforts, often stimulated to crime by sheer hunger, often instructed to perpetrate offences by their parents or connections, compelled to endure cold and hunger, or to steal, what chance has a child, under such circumstances, to be honest? This is not all. A child so neglected, becomes a thief, is detected, and cast into Prison. He then escapes from the control of a bad parent and wicked companions, and he passes into the custody of the officers of Justice; he is brought into a Court, where the forms of the law are complied with; and whilst the infant offender is gazing about the Court, the offence is proved against him, and the Justice sends him to Gaol.

Amidst a crowd of the profligate and criminal of all ages, the poor child is transferred to a Gaol, either under a summary conviction, or to await his trial in a crowded Gaol, amidst a mass of wickedness and depravity, which virtuous and educated people shudder to contemplate.

Can men wonder, that under such circumstances children become thieves, or that seeing where and with whom they are cast when they are detected, that they ripen into hardened and incorrigible sinners? What would the best of us have been without parental watchfulness, without the constant care and judicious guiding of a vigilant mother, checking in their first germ all the selfish and immoral tendencies of our nature? A Christian people cannot permit this horrible system to continue. The nation will be responsible for the demoralization which will ensue if this evil be not checked by vigorous and honest exertion. In what manner these exertions are to be directed to the desired end, we propose to show by entering somewhat into detail as to what has been already accomplished here and elsewhere, as to the reformation of Juvenile Offenders, again, however, reminding our readers, that want of space will prevent our entering very fully into an account even of those institutions which we shall notice. Very many valuable institutions exist, both in Europe and in the United States, for the reformation of offenders, ample details of which have already been before the public. We now proceed to give our readers some more extended information as to the *Colonie Agricole de Mettray*, an institution, one of the reports of which we analysed in our last Number.

It appears that in France, as well as in this country, the neglect of Juvenile Offenders led to the rapid increase of crime. We quote our information from a work entitled "*Fondation d'une Colonie Agricole de Jeune Détenus a Mettray.*" *Paris.* The writer of this work asserts, that crimes had increased in a frightful proportion; that between the years 1825 and 1837 they had increased 39 per cent.; that in nine years from 1828 to 1836, the total number of those returned to crime had doubled, and that such facts were the more afflicting, inasmuch as the corruption had shown itself with the greatest energy among youths under twenty years of age. He assigns as one cause of this confirmed wickedness, the imperfect means of repression presented by the criminal establishments of France, the Gallies and the Prisons, where old offenders mix with the young: and he also attributes much of the crime to the bad state of morals of the poorer classes, and to the ignorance to

which they are condemned by the want of a good system of Public Education. All that the writer states, applies with as much force to England as to France. He states that serious minds ought to be aroused at these results, and further, that Government itself had taken the alarm. We believe this is true as to the Governments of both Countries. The writer then combats the notion that we are to wait for the progress of education. Every one, he observes, understands that education must be a work of time, but that it is necessary at once to resist the inroads of corruption by the most direct and active means. It is towards this end, he contends, that the spirit of foresight, of humanity, and religion, ought more particularly to direct its efforts.

The theory of the penitentiary system has been sufficiently well studied in France, and the writer states that it is necessary to proceed from discussion to practice. Henceforth, says he, the law will have a character of foresight more conformable to the wants of the age; and that when a culprit is deprived of his liberty, it will no longer be with the sole thought of inflicting corporal punishment upon him, or cutting him off from society for a time. It will have to impose upon itself the noble task of raising the culprit from his depravity by the power of religious instruction, and by habits of industry. The writer proceeds in a very forcible manner to point out the necessity of new reformatory institutions to receive the culprit after he shall have suffered the penalty of the law, and to commence and accomplish the work of moral regeneration. This can only be done by removing the culprit from large towns and those fatal associations which have depraved him. Our author is of opinion that an agricultural life is best calculated to give a new direction to the habits of the depraved. He says that it would be worthy of such a country as France to raise a degenerate race even at the price of the greatest sacrifices. He then proceeds to say, that it is not a Utopia which he proposes to realize, and gives an account of a very important institution which at first excited the curiosity of all persons interested in criminal reform, and which has since obtained a wide and general sympathy and admiration. This institution is at Horn, about a league from Hamburg, and in many of its leading features it is like our asylum at Warwick, which we shall fully notice in this paper. It differs from most others in this, that it rules by *moral force from the first*. *There is no bondage—it teaches at the threshold self-control*. The institution is in a flourishing state, and has succeeded wonderfully. The French

institution is founded on the same principles and has been attended with the same results. We shall give our readers the short account of Horn which is given in the French pamphlet before referred to. Those who wish for further information, and who read German, will find it in the reports which have been from time to time published respecting it. The writer states that the founders of the institution at Horn agree with him in the opinion that the bad conduct of children often arises from harshness or carelessness in the parent.

“They seek then in awakening domestic affection in the hearts of their children, to recall them to a feeling of kindness and duty.

“In order to attain this end, they have formed, under the general description of a *family*, little societies composed only of twelve individuals. The division upon which they have determined, permits them moreover to act upon masses, without weakening the means of inspection. Each of these *families* occupies a small house separated from the rest by a kitchen-garden, and in the formation of which the children are employed. This useful occupation often displays among them predispositions of a good tendency and an aptitude, of which, until then, they were ignorant, either for the trade of a carpenter, a joiner, a mason, or some other mechanic art.

“It is impossible to conceive the attachment of these children for the soil on which they have improved themselves, and this feeling is preserved with so much force among the old pupils of the institution, that many of them delight in going there to pass the Sunday. A superintendent chosen from among the persons who are appointed to give the elementary instruction, presides over all the proceedings of the every-day life of each *family*, taking his meals at the same table and sleeping in the same dormitory with the pupils: he never either leaves them or loses sight of them. He is assisted in the details of the inspection by one of the children, who receives the name of *elder brother*. The members of the *family* assemble in the chapel on the first day of each month to proceed by way of election to the choice of this monitor. The director sends a paper every morning to the different superintendents, upon which the manner in which each pupil acquits himself of his task is to be stated. These remarks, delivered to the director in the evening, enable him to obtain an account day by day of the moral and physical state of the colony. The education is religious and moral. The instruction embraces the various branches of agricultural, horticultural and domestic economy, and those handicraft trades which may secure a resource to the inhabitant of the colony after his retirement from it. An inspector of works overlooks the children in their various employments.

“Every child, on his entrance into the colony of Horn, remains near the director in a separate room, until the latter has sufficiently studied his character, and gained his confidence, so that he may be able to judge

under the authority of which superintendent it will be proper to place him.

“ They understand at Hamburg, that it is not by enclosing children in prisons, as we have hitherto done, that it is possible to correct them. Moral infirmities are as difficult, and require as long a time to cure, as physical deformities. It is only by means of watching and care that they succeed in exercising a salutary influence over these young hearts. If a nature is found more rebellious than the rest, it always yields at last to the active and persevering mind of the superintendent.

“ One of the principal advantages of the colony at Horn, is that it trains and educates tutors, who by the nature of their office, are made sensible of the importance of instruction, and make a point of inspiring their pupils with the love of God, the domestic affections, and the respect due to society and the laws. Therefore the Governments of Sweden, Denmark and Switzerland have recourse to this establishment as a Normal school, for their elementary tutors. They send there, pupils who at a future time are to devote themselves to the education of the people, and they agree to pay for their board, which lessens very much the expenses of the colony. At the time of our visit to Horn, of the numerous persons belonging to the establishment, the director and a single superintendent were alone paid for their services.

“ The institution at Horn is not the only colony of this description which exists, and is prospering. In the United States, at New York, Boston and Philadelphia, houses of refuge have been established for children guilty of trifling faults, or who are sent there before being tried, as a measure of precaution.

“ The system of these establishments according to MM. de Beaumont and de Tocqueville, is neither too severe for a school, nor too mild for a prison ; its object is to protect the delinquent from the severity of punishment, and the dangers of indulgence.”*

“ An agricultural penitentiary was established in 1835, in Thompson’s Island, situated in the middle of the harbour of Boston ; it is a kind of addition to the house of refuge destined to receive poor or wandering children. The managers of the house of refuge send those children to the colony with whom they think the system may be tried with most success. They began the colony with fifty-two persons ; since then, three hundred others have been successively received into the establishment. All the labour of the farm is done by the inhabitants of the colony, who perform by turns the various offices in the house : they make their own shoes, stockings and clothes. In the different houses we have just mentioned, the moral effects produced have not been less happy than the physical results ; and both have much surpassed the hopes that may have been entertained.”

Such were the views of the founders of the *Colonie Agricole de Mettray*. We have the advantage of examining whether the

* On the Penitentiary System of the United States, by MM. de Beaumont and de Tocqueville.

promoters have overrated their powers. In our last paper we gave their second report, we now proceed to give our readers various extracts from the other reports which have been issued by the Directors of this establishment. It is a source of the highest gratification to place these results before our readers: they show what honest and virtuous enthusiasm properly directed may achieve. They are full of encouragement to the friends of improvement, and they leave no doubt on the minds of all unprejudiced persons, that we ought at once to begin such institutions on a scale worthy a great and a humane people.

First Report.—"The buildings were finished in five months, and the first house intended for the children being habitable, we went to Fontevault on the 22nd of January for the first nine prisoners who were placed in the colony. They were supplied to us from the departments of Illé-et-Vilaine, Côtes-du-Nord, Indre-et-Loire, Sarthes, and Finistère."—p. 15.

"These nine children have conducted themselves extremely well since their arrival. The change produced in them has been so sudden, that it has astonished all who have witnessed it."—p. 15.

"Our venerable and worthy chaplain, M. Brault, is perfectly satisfied with the attention the children pay to his instructions, and with the eagerness they show to fulfil their religious duties."—p. 18.

"No doubt you will hear with satisfaction that the good conduct of the children has succeeded in removing the prejudice our neighbours had against them. Some of the vine-dressers of our village have asked us to allow the children to work in their vineyards. We have only entrusted them to the care of men we could depend upon, and who at the same time would employ them so near the colony, that our under-masters could overlook them during the whole day."—p. 19.

"A remarkable change has taken place, not only in the conduct of the children since their arrival at Mettray, but also in their countenances, which have lost that sullen and distrustful expression they had in prison: they have now an air of confidence and content. They are attentive and docile in school, some even are making rapid progress in instruction, but some of them are so perfectly ignorant, and their understandings are so little developed, that they may do wrong without being aware of it; to instruct those children is to correct them."—p. 20.

"Out of 82 children, there are only two of whose reformation we almost despair. One is a child whose reason sometimes appears to us to be gone. The other was in such a deplorable state of health when he was sent to us, that we despair of restoring him to health."—p. 22.

"Our regulations are severe, and strictly observed. The children have only the food, clothing and bedding which is barely necessary for them; each must perform his task with care and obedience. The slightest fault is punished. Our establishment is not surrounded by

walls, yet not one of the children has ever thought of escaping, even on coming out of the cell, where many of them have suffered ten or fifteen days' confinement on bread and water."—p. 23.

Third Report.—"The conduct of the children in the colony has been good: it has been better than we had reason to expect. You may judge of it from the daily account of the children kept in each family. The result obtained from these books of morality is, that in the month of January 1841, half of the children had not suffered any punishment; in February, March, April and May, two-thirds; in June, July, August, September and October, three-fourths; in November and December four-fifths."—p. 7.

"Sixty-five names appear in the Tableau d'Honneur, where only the names of those who have not deserved any punishment during three months are written; of which,

5	appear for the 2nd time	
14	_____	3rd
6	_____	4th
9	_____	5th
7	_____	6th

which proves that these children have not deserved any punishment during 6, 9, 15 and 18 months."—p. 9.

"These results are the more satisfactory since we are obliged from the nature of our agricultural life to allow our labourers a liberty which surprises strangers who come to visit us. Not one of the children takes the advantage of the opportunities thus afforded him of doing wrong, because all are responsible, and the children of the same family look coldly upon him whose conduct compromises their reputation.

"The different offices, and laborious employments in the colony, are performed by children who possess our confidence, and who merit it. The business of baking is done by two of them, who work as it were night and day, and whose fidelity is proof against all temptation. The offices of the kitchen are performed by two of the boys, who are up even during the winter at four o'clock in the morning. One of the boys waits at the table of the under-masters, who has not yet failed in his duty. Our gardeners work all the year in the kitchen-gardens, the produce of which is very fine; they never touch anything, and do not even pick up the fallen fruit for their own use. We have two of the boys attendants in the infirmary under the direction of a 'sœur de charité:' they rival her in their attention and care for their comrades."—p. 10.

"From the foundation of our colony until the present time, five boys have quitted Mettray; we have easily found situations for them, and they have all behaved well with their masters, even those who were the worst conducted children in the colony, and who had merited the greatest number of punishments."—p. 17.

"This is a remarkable fact, and it has given us so much satisfaction that we think ourselves bound to point out to you the conduct of the two children in whom we had the least confidence. M. A. J., a Jew born in Paris in 1826, was arrested in that city for theft at the age of ten years, in the company of other young vagabonds. The life of Car-

touché was found in his pocket. Acquitted, yet detained in a house of correction for five years, he passed three years and a half at Roquette, and twenty months at the colony of Mettray. His father is dead, his mother is in custody at Clermont (Oise), his brother has undergone several condemnations, he has a sister whose conduct is disgraceful. Obligated to live in the streets of Paris, he says, 'I met with young men of bad conduct, and I lived as they did: that is to say, by begging and robbery.'

"Endowed with great intelligence, understanding wonderfully all that was taught to him, this child showed tendencies of a most grievous description; violent, revengeful, and insolent, he resisted the under-masters, and continually uttered threats to all his comrades against whom he thought he had any reason to complain, saying that his law authorized him to require eye for eye, and tooth for tooth. He merited, at seven different times, five months' imprisonment in a cell during his residence in the colony. A little while before his discharge, he took pleasure in displeasing the under-masters, and at length, just at the time of his going out of the cell, he broke the rules, and incurred a punishment which he refused to submit to, saying, that he was going to be set at liberty. We replied that no one was ever at liberty to do wrong, and that we intended to keep him in a dark cell, on bread and water, until his bad disposition was perfectly cured. In this manner we kept the child during two months, visiting him every day, endeavouring to make him understand that it was his true interest to conduct himself well and to perfect himself in his trade of a shoemaker, so that he might enter again into his apprenticeship, when he should be really worthy of being set at liberty.

"During this short but harsh trial, we subdued the temper of M——. His understanding at length made him perceive that the persevering interest we showed for him must be a true interest: convinced by us, he asked as a favour, to be allowed to prolong his stay in the cell, in order to perfect himself in his trade, and to be able to show a pair of shoes to the shoemakers' Company at Tours, which would entitle him to be received as an apprentice by a good master.

"We granted his request, on condition that he would not leave his cell, and that he would labour as a workman in his room, telling him that dating from that day he was free, and that his own free will alone should keep him in. The key of the cell was trusted to him. He passed three weeks there, faithful to his word, working with so much ardour and good feeling, that at the end of the time, we had the happiness of placing him with one of the shoemakers of the city of Tours, where for six months his conduct has been without blame. All our fellow-citizens take pleasure in seeing him in the shop of the honest tradesman who has received him. He passes almost every Sunday he has at his own disposal at the colony. He is making rapid progress in his trade. His conduct gives us reason to hope that the change in him will be lasting." —p. 18.

"I——, from Isère, twenty years of age, came from the penitentiary at Lyons, entered the colony on the 25th of May 1840, and left on the

8th of October 1841; has seriously displeased us; he was skilful in his trade of a brazier; he was endowed with great intelligence and energy, and was active and industrious; he brought the sum of six hundred francs from Lyons. I——— had a certain influence over his comrades; he was violent, but made great professions of attachment to us, and seemed to curb his temper, in order to show his devotion to us; we had great expectations of him, and we were sure of an excellent situation for him with one of the braziers of Tours, who was to give him board and lodging, and one franc fifty centimes for the value of his day's work. Fifteen days before the period of his discharge, a robbery of some money was committed in the dormitory of one of the under-masters by one of the children called R———, the most worthless boy in the colony, whose immediate return to the penitentiary we instantly demanded; he had still two years' imprisonment to suffer. The unfortunate child had no sooner committed the theft, than not knowing what to do with the money or where to hide it, he gave it to I———, who had the weakness to be the receiver, or rather the concealer of it for several days. From this time I———'s whole appearance became changed, his conscience allowed him no rest, he was always wandering uneasily about the place where he had concealed the stolen money; he told us afterwards, that for two days he had the greatest desire and the most decided intention to restore it to us, but this delay was the cause of his ruin. After having delayed so long, he feared that his repentance would appear pretended and insincere; he was silent, but his uneasiness had not escaped our observation, and we were trying to find out the cause, when an *elder brother* informed us of the theft committed by R——— and the participation of I———. We led him to the place where he had concealed the money in the ground, we forced him to discover it, and then, after having brought him into the presence of the assembled children, we tore his indentures, and acquainted the master who should have received him with his fault. Thus all his comrades saw a career ruined in the beginning, which, if I——— had not yielded to temptation, would have commenced under most favourable auspices. He was conducted back to his cell, and we kept him there until we were convinced of the reality of his repentance. One of those men who never despair of human nature has been willing to take charge of him, although we did not conceal any thing from him, and this boy occupies a place of confidence with him, without there being the slightest fault to find with his conduct.

“We hope to be pardoned for having stated these two cases rather at length. You will value them as we do; all those connected with the colony say, that if these gentlemen succeed in reforming M——— and I———, they will reform the rest.”—p. 21.

The Institution at Horn has not only produced the admirable establishment at Mettray, but it has sent Reformers of Criminal Law to the surrounding countries, by whose labours the northern nations will doubtless be enabled to proceed in the true and philosophical treatment of Juvenile Offenders. We believe the

establishment at Horn is deeply indebted to Dr. Julius, a man whose researches both in Europe and in the United States have been attended with the most beneficial consequences to the people of Prussia, and generally to the German States. Under the sanction and at the expense of the Prussian Government, this celebrated man has investigated almost all the Prisons and Penitentiaries both in the United States and in Europe. Though the honour of employing such a man in such service belongs to Prussia, who has had

“ Peace with her victories
No less renowned than war,”

yet the advantages resulting from his labours belong to the world.*

We have not entered into any examination of the costs incurred at Horn or at Mettray. The details, if we were to give them, would not apply to similar establishments in this country, where the cost of all matters of this kind is so much greater than with our neighbours. Having established by the experience of the two Institutions which we have above described, that the principle is of universal application, we proceed to notice three establishments in England directed to the same end. In the first place we may mention the Government penitentiary at Parkhurst in the Isle of Wight. This institution, however excellent and desirable, is not that which we think is most required. Parkhurst is a receptacle for old offenders: we advocate one for those who have but just commenced their career of crime—we desire *Reformatories*, not merely Prisons.

This asylum was established in the year 1839.

“The objects sought to be attained are two-fold, viz., the penal correction of the Boy, with a view to deter, not only himself, but Juvenile Offenders generally from the commission of crime, and the moral reformation of the Culprit.”—(*Report of Messrs. Jebb, Crawford and Key, 1st July 1839.*)

It will be seen that Parkhurst is in fact necessarily more a prison than a reformatory: there are confined Juvenile Offenders who have been sentenced to long terms of imprisonment or to transportation. The boys wear a prison dress, have a “minimum diet,” and for some time they wore an anklet of iron, though this we are glad to say has been removed from every

* On the recent visit of the King of Prussia to this country, he paid great attention to our Prisons, and we understand that he was so highly pleased with the New Model Prison at Pentonville, that he has ordered several prisons on the same plan to be erected in his dominions. We may have occasion hereafter to say something as to this admirable building, which reflects the greatest honour on Major Jebb, from whose plans and under whose superintendence it has been erected.

boy lately, and with advantage. To Parkhurst none but old offenders are sent; some of those of whose criminal habits we have given details were recommended to be sent thither. It is not therefore to be expected, that the moral improvement can be so rapid or the expenses so light as in those establishments where offenders not hardened in crime might be received and saved. The experiment at Parkhurst however is a noble one, and worthy of the distinguished minister under whose care it for some time remained, and of the nation. We have not been able to obtain the cost of the detention of the Prisoners at Parkhurst since the numbers have been increased. In the year 1840 only one hundred and ninety-four Boys were confined there, though the establishment is calculated for three hundred and twenty. The diet of each prisoner cost $2s. 7\frac{3}{4}d.$ per week, or $\pounds 6. 17s. 7\frac{1}{2}d.$ per head per annum; the cost of clothing and bedding for each prisoner was $\pounds 3. 1s. 4\frac{1}{2}d.$ The whole cost of the establishment, including repairs, alterations and additions, was $\pounds 5,256. 14s. 9\frac{1}{2}d.$ "When the full complement of Prisoners has been received, and the general expense divided among the greater number, the cost per head will be very considerably reduced from that above stated."

The prison is calculated to contain three hundred and twenty persons; ample space is taken within the walls for all purposes requisite for the accommodation of the Boys, for their instruction, and for the teaching of Trades; whilst there are without the walls, eighty acres of land for employing the Prisoners in Agricultural labour. The Prison was first opened for the reception of prisoners in December 1838. The inmates are from various prisons. In the first report, already mentioned, dated the 10th of June, a manifest change for the better had been observed in the manner and deportment of the inmates:—

"Prisoners who on their first arrival at Parkhurst seemed unconscious of any self-respect, either in appearance or posture of body, have partaken of a better feeling, and latterly become more clean in person, more erect in carriage, and more sensible of respect due to themselves as well as to others."—p. 5.

"The change from slovenliness to cleanliness and decency is remarkable. A more open and ingenuous disposition is beginning to manifest itself, and attempts to deceive the officers are becoming less frequent than at first."—p. 7.

In a former part of this paper our readers will find that this first change for the better in the appearance and deportment of the Boys was also observed in the establishment at Mettray. We refer our readers generally, to the report on Parkhurst, the

details of which are well worthy perusal. In the Chaplain's report, dated the 6th June 1839, after the Prison had scarcely been open six months, he states—

“ There is every reason to believe, that a great change for the better is working among the Prisoners in general, by the increase of healthy moral feeling, and a heightening of the motives from which their ordinary good conduct proceeds.”

The Governor in his report (p. 10), dated 10th January 1841, says,—

“ I am enabled to state, that there has been a very marked, and it is believed a beneficial change, in the character as well as conduct of many youths in the Prison.”

The experiment made at Glasgow is a very important one. It appears that the state of the Criminal population of Glasgow, a few years ago, demanded the attention of some of the principal inhabitants of that great City. But to Mr. Brebner, the Governor of the Glasgow Bridewell, belongs the honour of having awakened the attention of the community to this most important subject; it appears that he “ had long declared his conviction, founded on experience, that penal confinement for so short a period as that to which young criminals are usually sentenced, however valuable as the commencement of a remedial process, was by itself, as a means of reformation, nearly useless. He had made it known to the public, that the youth upon whom it appeared to have the best effects, not only found no opening to earn their bread by honest industry, but were watched on the day of their liberation by the profligate and criminal, and drawn back, alike by the absence of every virtuous, and the presence of every vicious influence, to the course they had resolved to abandon. The visitors of the Bridewell concurred with its excellent Governor in deploring such a state of things, and in strongly recommending a House of Refuge, into which these young unfortunates might be received, where they could at once acquire a good plain education, industrious habits, the knowledge of a trade by which to support themselves in after life, and from which they might go forth with a character regained.”—*First Report of the Directors of the House of Refuge, Glasgow*, p. 8.

A public meeting was held towards the close of the year 1834, the Lord Provost presiding, when a subscription was entered into for erecting a House of Refuge for youth charged with or convicted of crime. Directors were not appointed until the end of the year 1837. They were fortunate in procuring the aid of Mr. Stewart as a Governor, a person described

as one eminently qualified for the office. Doubtless almost every thing depends in the earlier stages of the progress of such an institution on the comprehensive views, zeal, patience, vigilance, and active humanity of the Governor. Men possessing the requisite faculties for the office are not often willing to devote themselves to the arduous task of reforming offenders; those who do so, ought to be regarded with high respect. Theirs is indeed a noble occupation. To redeem fellow-creatures from crime, and to restore them to virtue, is a labour which, well performed, is the best in which we can be employed. We are carrying the precepts of religion and philosophy into practice, and all who do this will assuredly earn for themselves the esteem and the gratitude of mankind. There are many such men now charged with the care of our Prisons, who lament the wretched state of the criminal population without the power of relieving them. Mr. Brebner fortunately found the people of Glasgow ready to second his efforts, and to supply the funds for carrying his plans into execution.

The House of Refuge was opened on the 14th February 1838, and from that time until the 31st December, one hundred and sixty-four boys were admitted within its walls. They were received into the House in a state of wretchedness and filth too shocking to describe. In a few short months these wretched and forlorn outcasts had amply repaid the exertions of their generous protectors; they made rapid progress in their education, and in the trades in which they were instructed, and in less than one year not only had these lads made great progress in a better life, but, on the testimony of Mr. Brebner, Captain Miller, the superintendent of Police, and Mr. Davie, the Town Clerk, the amount of juvenile delinquency in Glasgow was greatly reduced.

The good accounts of the first year were amply corroborated by those of the second. The admissions had increased so, that on the 31st December 1839 there were two hundred and thirty-four boys in the House. They were still making gratifying progress in education, and the knowledge of trades, and that progress was so manifest, as to leave little doubt that the hopes at first entertained by the enlightened and benevolent founders of this institution would be fully justified. We must refer our readers for details to the Reports of the Directors. Those reports contain much valuable information.

We cannot, however, refrain from making a short extract from the Second Report; it is taken from the letter of Mr. Gardner, the Teacher, to the Directors:—

“ The conduct of the boys in school is very exemplary; and their attendance for these four or five months past has been very regular; it is very gratifying to hear a number of them regretting over their past conduct, and contrasting their present condition with the wretched lives they formerly led; the greater number of them are conducting themselves remarkably well, not only in school, but in their workshops and rooms. I have no hesitation in saying, that if they are treated with the same kindness, yet determined firmness, with which they have for this short time been governed, that they, instead of being a grief to their relations, a disgrace to the city, and a pest to society, will, by the blessing of the Almighty upon the means used to reform them, turn out good members of society, a blessing to themselves and the community at large.”

The cost of the diet for each Boy in the institution, was in 1838, $3\frac{1}{10}d.$; in 1839, $3\frac{9}{10}d.$ per diem.

The most important institution for the purpose of showing the reasonableness of attempting to reform Juvenile Offenders, is the Warwick County Asylum.

In the year 1818, the Warwick County Asylum was established. The history of this institution, in its origin, progress, and results, is well worthy an attentive perusal. It will satisfy all persons of the utility and economy of such establishments. After the institution had existed nine years, the Committee published a report,* in which they gave a detailed account of the results which had attended their efforts. From this account it appears that 97 boys had been admitted into the Asylum up to the period of the publication of the report. At that time 16 boys remained in the Institution; 81 had been discharged, of whom 39 were then ascertained to be permanently reformed. A table is given in the report, “ containing a short history of every Boy that has been admitted to the Asylum from the commencement of the Institution to March 1st, 1827.” From this report we find, that though this Asylum was originally instituted for merely charitable purposes, other advantages likely to accrue to the community from its establishment, were developed in the course of the management of it:—

“ It is well known to all conversant with such matters, that, in cases of felony, the greater part of the expenses attending prosecutions are paid out of the County rates. It was imagined that the Asylum might, by diminishing crime, curtail this branch of expenditure. It is important to ascertain whether this has been the case.

“ There have been 81 boys discharged from the Asylum since its establishment. If it can be shown that the average expense which 81 criminal boys bring upon the county is greater than that which those

* Memoir of the Warwick County Asylum, &c. Rivingtons.

81 Asylum boys have brought, it is clear that the County has been benefitted to that amount, whatever it may be.

“ The boys at the Asylum have, with very few exceptions, been guilty of crime; consequently, the saving contemplated must have arisen from preventing their return to crime, or, more properly, to Warwick gaol.

“ The question therefore is,—1st, On the average, how many return to gaol out of 81 criminal boys? and, 2ndly, how many have returned to gaol out of those 81 discharged from the Asylum?

“ It is presumed, however, that 81 is a sufficiently large number to form an average in itself; and therefore that, if we ascertain the number that return to crime out of 81 boys taken indiscriminately from any of the gaol returns, the result will be nearly correct.

“ The two tables, marked No. 3 and 4, in the Appendix, have been drawn up for this purpose. The first, to show how many of the Asylum boys have returned to gaol; and the consequent expenses which have been incurred by the County. The second, to show how many out of the same number taken from the gaol calendars have returned to gaol, and the consequent expenses incurred upon them. The names which appear are those which first occur in the assize calendars, beginning from Lent 1820, *i. e.*, all between thirteen and eighteen years of age, inclusive, with the exception of such as were condemned, or sentenced to transportation; it being evident that, in the event of either sentence having been executed, it was impossible their names should again appear.

“ From these tables it appears, that of the 81 Asylum boys 21 have returned to gaol; and that the consequent expenses incurred by the County have amounted to £381. 16s. 9d.

“ Of the 81 criminal boys who, being of a like age, and under similar circumstances, were not sent to the Asylum, 38 have returned to gaol, and the consequent expenses incurred by the County have amounted to £716. 2s. 6d.

“ The inference is, that the Asylum has benefitted the County to the amount of the difference between those two sums, namely, £334. 5s. 9d.

“ Now, though it may thus be shown that the Asylum has benefitted the County to that amount, yet it would be very fallacious to conclude that the advantage amounts to so much, and no more.

“ When a criminal is transported, the County is freed from the risk of his returning to gaol: in like manner, when it is clearly ascertained that he is a reformed character, the County is freed from the same risk. What may be the exact value of that risk is another question; it is clearly worth something, and that well deserving of being taken into account.

“ Of the Asylum boys, 39 are clearly ascertained to be reformed characters; 14 have been transported from Warwick: there is, therefore, no further risk upon them. The remainder, on whom there is a risk, are 28.

“ In like manner, of the 81 not sent to the Asylum, 22 have been transported: none are clearly ascertained to be reformed characters. The remainder, therefore, on whom there is a risk, are 59.

" Now, since the number on whom there is this risk is less in the former case than in the latter, by 31, it is clear that, in addition to the former sum of £334. 5s. 9d., the Asylum has benefitted the County by 31 times the value of that risk, whatever that value may be.

" Should it appear but a small sum which has actually been saved, when compared with the whole amount of expenses attending prosecutions, it should be remembered that the number of criminals on whom the experiment has been tried is comparatively small also. From what has been done we infer what may be done. The County Asylum must be considered merely as an experiment; and the result of that experiment, with regard to the expenses attending prosecutions, is, that they may be reduced by one-half of their amount.

" It may surely then be asserted, without fear of contradiction, that the Asylum has answered the second end proposed, which was, to diminish the County expenditure for prosecutions."

The costs of this noble experiment are given in the report:

" The whole expenditure for the County Asylum, since its commencement, as appears from the printed Reports, is £4,608. 11s. 8½d. Many of the items, of which this sum is made up, are such as will not recur again; for instance, all the preparatory charges for advertising, and other expenses, which were incurred before the Asylum was established.

" The charges for buildings and furniture are also of this description.

" There are also other charges, which, though of annual recurrence, do not vary according to the number of boys, and therefore cannot correctly be charged to them at so much per head.

" Of this description are the Master's salary, together with the board of himself and family.

" Omitting therefore these various items, the whole cost to the Institution, for the board and clothing of the boys, has been £1,588. 16s.

" This sum, divided by 97 (the number of admissions), will give £16. 7s. 7d. per head; and, since the average length of stay has been 63 weeks, 5s. 2d. per head per week."

In the last report published by the Committee of this excellent institution, we find that the progress stated to have been made in the report we have already mentioned, has not only been fully maintained, but that the number of reformatations has increased.

" The result then of the experiment tried at Stretton may be plainly stated to have been (under the former Master), first, that it is possible to reform criminal boys after the rate of 48 per cent.; and, secondly, that the residue are not more likely to return to crime than criminal boys in general when liberated from a gaol.

" Under the present Master the experiment has shown a yet more favourable result, for of 120 admissions, there have been 68 reforma-

tions; that is to say, the number of reformations under the present Master has amounted to 56 per cent., and of the remaining 52 reputed failures, only 25, *i. e.*, 48 per cent. are known to have returned to crime.

“ And how important is this result! Has it indeed been established, *on the sure basis of experiment*, that no less a proportion than 56 out of every 100 criminal boys might be rescued from crime and misery, if the Government would adopt the system of reformation which Warwickshire has pursued from private benevolence for twenty-three years! What shall we say, if it can be shown that this system can be carried on with no greater expense to the country than the ordinary mode of punishment!! What shall we say, if it can be proved that reformation is the least expensive system of the two!!!

“ What, then, it will be inquired, is the system of reformation there pursued?

“ The object which the Committee have always had before them has been to restore to the inmates of the Institution the power of self-control.

“ This they have endeavoured to do,—

“ *First*, By placing them under a *certain degree* of restraint.

“ *Secondly*, By setting before them the superior advantages and comforts which a well-ordered family has over an irregular life.

“ *Thirdly*, By making them understand the wickedness of the human heart—the miserable consequences after death which awaits those who do not control themselves in this life—the blessed prospect of happiness eternal, which the Gospel offers to the believer who does control himself, and submit to the will of God—the use and comfort of prayer—and the powerful influence of the Divine Spirit upon the mind of man, when he endeavours to control himself on a principle of obedience to the will of God.

“ *Fourthly*, By endeavouring to keep up a preponderating moral influence in the Institution in favour of virtue and religion.

“ *Fifthly*, By relaxing the rein of discipline, as occasion may require, and allowing the inmates to exercise the power of self-control, as they may appear to have acquired it.

“ Such is the System on which the Committee have proceeded. The lets and hindrances which they have experienced may be more clearly understood by referring them to these several heads.”

One word as to the cost,—since the year 1833 there have been 77 boys between the ages of fourteen and sixteen, on whom the experiment of reformation has been tried in the Warwick Asylum. These boys have cost for board and clothing during their stay 5s. per week, or £1,026: 41 of these boys have been reformed; if therefore the whole expense of the 77 boys be divided among those only who have been reformed, the cost of each reformation will be £25. For lads under fourteen the cost has been more; calculated in the same manner,

it has been £25. 17s. 9d.; this difference arises from the greater length of time which the younger lads remain.

Though our extracts have extended already to a greater length than we anticipated, we cannot refrain from giving the following:

“ It only remains to be shown, what would be the advantage to the country if the system of Reform practised in the County Asylum were generally adopted in the case of juvenile delinquents, instead of pursuing them by legal processes either to banishment or death.

“ It is obviously impossible to arrive at an accurate conclusion in such a case: the utmost that can be done is an approximation to the truth.

“ It has already been shown that a reformation costs £25, and every transportation has been said to cost £36.*

“ If therefore every convicted criminal boy were ultimately transported, the saving to the country, by adopting the Warwick County system of reform, would be £11 per head on the number of convicted criminal boys who were reformed.

“ It will be said, perhaps, that it is not the fact that every convicted criminal boy is transported. True: there are many who continue to live by plunder. But in what other way is the country to be freed from a young criminal, except by reforming or transporting him? for no Christian will name death as a preferable alternative to either of these. Is he to be reformed, or is he to be transported?

“ If he is to be reformed, as the preferable alternative of the two, must there not be some institution for the purpose of reforming? It will be answered, perhaps, that the gaol is intended to reform him. But if the gaol did reform him (which is contrary to experience), there must be some place of refuge where he might regain his character; so that it seems to be very near the truth, that, in order to free the country of a young criminal boy, he must be either transported or sent to some institution for reformation. It has already been shown, that, on an average, including the cost of failures, a reformation costs £25. A transportation costs £36. Reformation at a less cost! or transportation at a greater!! which is to be resolved on? Can any Christian hesitate in returning an answer? Can any Government overlook such a consideration as this? The prosecution of juvenile offenders is no small item of the national expenditure, and it is one which is continually increasing. During the last year there have been no less than 329 male persons, under twenty-one years of age, convicted in the Court at Warwick. Were it possible to alter the course of the law, and instead of pursuing them by punishment, to reform them, and bring them back

* This statement is taken from “The Memoir,” in which the cost of a transportation is reported to be £6 to the County and £30 to the Government. It appears that *at the present time* the total expense of transporting a convict to Australia is only £15 to the Government, and not so much as £6 to the County; but if the costs of the penal settlement be added, it is apprehended that £36 does not exceed the sum which a criminal boy sentenced to transportation costs his country.

into the paths of religion, honesty, and virtue, will not such a prospect excite a longing wish to make the attempt?

"Say not it is impossible. The Warwick County Asylum has established the fact, that it is possible to reform to the extent of 56 in 100; and that those on whom the experiment is supposed to have failed, are not more likely to return to crime than those on whom it has never been tried at all.

"Say not that the expense would be enormous. The result of our experiment is this, that so far from being attended with an enormous expense, the adoption of a system of reform, in the case of criminal boys, would probably be attended with a considerable saving to the country.

"If it be maintained that no criminal boys but those who are actually transported, entail an expense upon the country, amounting to £36, let the system of reform be limited to boys under sentence of transportation, and the saving would then be £11 per head on 56 per cent. of the number sentenced to transportation.

"If it be admitted that all boys who have been a *second* time convicted do, upon an average, entail an expense upon their country of £36 per head, let the system be limited to second convictions, and then the saving would be £11 per head on 56 per cent. of the number of second convictions.

"But if it be a fact, that every boy who is convicted at Warwick does, after that, upon an average, entail upon his country, either by his depredations, or by the cost of punishing or transporting him, no less a charge than £36, then there would be a saving of £11 per head on 56 per cent. of all convictions; and this saving in the County of Warwick only, would, during the last year, have amounted to £2,024.

"But whether the saving during the last year in this County would have amounted to thousands of pounds, or whether it would have been limited to thousands of pence, it is quite clear that the system might have been adopted *without any loss to a certain extent*; and (if it had been adopted in its largest extent) it is farther quite clear (which is more than all pecuniary recommendations), that 184 (i. e. 56 per cent.) of the 329 convicted criminal boys, who were just entering into life, with a prospect of present and eternal misery and ruin before them, might have been reclaimed to the paths of religion, of honesty, and virtue. This consideration can hardly be beneath the notice of a British statesman—it cannot pass unheeded by a Christian."

No one acquainted with the history of juvenile reform or of prison discipline, ought to write on subjects of this nature connected with the County of Warwick, without mentioning in terms of the highest respect and gratitude the early devotion of Mrs. Tatnall to these subjects, nor without bearing testimony to the noble efforts made by this brave woman in the cause of criminal reform. We refer our readers for a most

interesting account of this Lady to a "Narrative of Twenty-three Years' Superintendence of the Women's and Boys' Wards in the Gaol at Warwick." This Narrative is edited by Sir Eardley Wilmot, whose able introduction will be read with pleasure by those who take an interest in subjects so important.

Such are the results of the efforts made in Warwick Asylum. We believe those at Horn and at Mettray are not less striking; those at Glasgow are also satisfactory, whilst at Parkhurst, even among the most depraved, where the discipline is more severe, much good has been effected. Contrasted with the expense of the fourteen cases which we have given in the early part of this paper, the expenses at all these institutions are extremely moderate. The expense at Parkhurst, by more recent accounts, is now less than £19 per annum for each Boy, whilst at Warwick the cost of each *reformation* is only about £25. The average cost of the fourteen cases instanced by us, is 60 Guineas! It is therefore demonstrated, that to reform is cheaper than to proceed on the old system. We must also remember, that with the advantages of the experience of the institutions to which we have referred, an experiment made now would cost less, and would probably achieve more, than has yet been gained in any institution already established. We believe that the best plan for a reformatory is one which combines instruction in Trades, Agricultural labour, and the domestic superintendence, as at Horn and Mettray.

It becomes those charged with the care of a criminal population to weigh well these advantages, and their own duties. We have before stated that we should not be justified in foregoing an attempt to reform by the mere question of cost. What then shall be said if, when the question of cost is in favour of the salutary and humane course, we should hesitate to adopt it? We should be fairly chargeable with gross negligence and incapacity,—with an insensibility to the claims of the most forlorn and unhappy portion of our fellow-creatures, and with a disregard of the high duties imposed on all men who have the power to raise the wretched and to reform the Criminal. We know of no place where such an institution could be better established than in Liverpool. The Magistrates there have a jurisdiction over 300,000 persons. The Gaol at Liverpool has been shown in the document mentioned in the title to this paper, to be quite inadequate to the purpose to which it is applied; more than 600 persons being confined in a place only calculated to accommodate (with a due regard to the ends of all imprisonment) 400 prisoners. The Juvenile Offenders are greater in number

than in any other place in proportion to the population, and the re-committals more than twice as numerous as in the Metropolis. We have shown, as a question of economy, that the experiment may be made, not only without loss, but with much gain; we have shown that success is certain if the experiment be honestly tried. The Magistrates of Liverpool, like those at Glasgow, would find juvenile crime decreased, and the same glorious moral results would follow in that place which have been produced elsewhere. Most earnestly do we recommend the rulers of that important Town to weigh well the facts which we have stated. Theirs is a serious responsibility.

Liverpool has long been famous as a commercial emporium: those who have raised her to this rank have been known, as among the most industrious and intelligent merchants in the world. Some of her inhabitants have been distinguished in the republic of letters. Her institutions are numerous, and are calculated to increase the knowledge and to promote the happiness of mankind. Her citizens have recently all of them been called to share in the public administration of her vast resources, and to maintain her magnificent Port. To them is entrusted the expenditure of a greater revenue than that enjoyed by many sovereign Princes. How comes it, then, that a place so important should have amidst her population a greater mass of Juvenile Offenders than any other Town in England? The answer is not difficult. The Docks of Liverpool are for the most part uninclosed; costly articles of commerce are continually exposed to plunder, and offer constant temptation to crime; she has a very necessitous population, a defective system of education for the poorer classes, and, what is worse than all the rest, she has a Gaol, where classification is impossible, and where Criminals, even of tender years, are confirmed in crime, and not reformed.

It is, however, only just to express our opinion, that the attention of the people of Liverpool has never yet been seriously called to the subject, and that they are therefore ignorant of the truth in this regard. We believe when they become fully informed of the facts, they will be among the most zealous advocates of a better system. We do not despair of seeing a Reformatory Institution established by the Authorities of Liverpool. We shall hail such an event with the most sincere satisfaction, for we are convinced if such an institution be established in that place, it will be one well considered, and adequate to the purpose contemplated. A more humane, wise, and Christian purpose, never called for manly exertion and

active charity than this. As Liverpool has now the misfortune to be known disadvantageously in this respect, we trust that the time will come when she shall be cited as an example to the Government and the Country, of what may be accomplished for the Reformation of Juvenile Offenders.

ART. II.—GERMAN ANTI-SUPERNATURALISM. Six Lectures on Strauss's "Life of Jesus," delivered at the Chapel in South-Place, Finsbury. By PHILIP HARWOOD. London: Charles Fox, Paternoster-Row. 1841.

THE Anti-Supernaturalism of Germany is the calm, deep, dignified expression of Philosophical opinion. The men who advocate it are engaged in no contest of party strife. They are theologians it is true, but that is not their highest designation; they are among the Learned, in Germany a separate class, and the highest class. They belong there to a privileged order; among them do Princes seek their councillors of state; they become the legislators of their country; they see, in fact, all offices of influence open to them. But they perceive that the respect their name inspires, is in reality a mark of homage paid to Literature and Science, for to these alone do they owe the dignity of their proud pre-eminence. And as it is found, owing to the social nature of man, that all class feelings have a tendency to overpower individual consideration, so it becomes the case here, and rather would a German Savant part with his most ingenious theory than maintain it in disobedience to the rules of theoretic art, or at the expense of his character for scientific analysis. This feeling is no doubt fostered and strengthened by the circumstance that the great spread of University Education in Germany allows so many to partake of its advantages, that a number of trained auditors can always be appealed to, sufficient to satisfy the desires of all ordinarily ambitious men. Thus we find that in Germany the feeling of the immense importance of the decision of the learned continues throughout life, a sentiment which we should suppose few in England retain many years after their departure from our universities, when the contact with the masses, either in political, social or religious reform, soon teaches the student that the world without is very different from the world within the College walls. Besides, one of the most indisputable influences of constant contact among the educated classes, is to induce a nice sense of honour in their conventional arrangements. This feeling, as we find from the times of chivalry, may not attach itself always to the most important of their personal virtues, but it certainly does to the most distinctive features of their social intercourse. So it is with the feeling of honour among the Literati of Germany; there are no acts of vulgar controversy practised by them; there is no overbearing and brow-

beating; there are ever fair words and open-handed courtesy; there is honest acknowledgment made of the force of an adversary's argument; there is no attempt to distort a fact, to make it suit a theory; the data are given in their length and breadth before it is attempted to make them subservient to the Author's hypothesis. As one of their own critics has happily expressed it, on the sunny heights of Science, there is no place for strife, for each rejoices at the excellencies which characterize the works of the others, and feels that he himself derives advantage from them.

But not only is there no appeal made to vulgar passions; the unlearned are in somewhat unceremonious terms informed that there is no occasion for them to put in their judgment concerning matters which are beyond them. Take, for instance, Strauss's preface to the first edition of his *Life of Jesus*, where after defending his work from any really anti-christian tendency, he thus continues:—

“Notwithstanding, certain individuals may find their faith injured by inquiries of this kind: of these are theologians,—they have in their science the means of cure for such wounds, which indeed it is impossible to spare them, unless they wish to stand below the development of their age. For those who are not theologians, this point of view is in fact not sufficiently prepared, and on this account the present work is so written, that at least the unlearned among them will soon and often perceive that it is not intended for them; and if from pertness, or a love of denouncing heresy, they notwithstanding choose to concern themselves with it, they will find, as Schleiermacher said on another occasion, that they will have to bear the punishment in themselves, for their own consciences will not fail to bear them witness, that they are desiring to speak about that which they do not understand.”

And again Strauss defends himself as a scientific man,—saying, that if theologians in general find his work unchristian, he finds their religious prepossessions unscientific, and that however little of the devotional, edifying, style of many modern works may be found here, yet nowhere will they find frivolity, or miss the earnestness of science. And most amply are these pledges redeemed.

We have been led to these general reflections on German Anti-supernaturalism by the perusal of the Lectures lately given to the English public under this title; for it seems to us that in a very remarkable manner the author has contrived to destroy almost all those leading features which cause the Anti-supernaturalism of Germany to present a striking contrast with the anti-supernaturalism of other countries. We acknowledge that it must ever be difficult, if not impossible, to give an adequate

idea of "immense learning, acute reasoning and logical thoroughness in the form of extract and abridgment." But we do not think that it is therefore necessary by the process of curtailing, to deprive a book of its only claim to the praise of being a scientific one, and to make it appear a dogmatical solution instead of a scientific statement of a difficult problem. The mythical theory of Strauss, as he has himself shown, did not originate with himself. The scientific worth of his work depends upon his manner of applying this theory to the explanation of the numerous difficulties which meet us in the four Gospels. In doing this, there is no attempt made to misstate the question, or to make the difficulty appear greater than it really is, in order either to prepare the way for the admission of his theory, or to make his success appear greater in disentangling the Gordian knot. We will endeavour to render our meaning clearer by examples, for we suppose that the very adoption of the Title chosen by the Author of the Lectures may be regarded as a proof that our countrymen are wishful to penetrate into the Region of German philosophy, and to know more precisely what these thinkers are meditating. We do not know any more likely manner of making the difference between the German and English Author plain, than by quoting passages from Mr. Harwood's Lecture, where the usual brief, dogmatical, authoritative style of English Rationalism is adopted, and then quoting from Strauss, whom the Author professedly epitomizes, sentiments of the same general import, but couched in the language of philosophic doubt and critical accuracy. Before passing to more important points, we will notice a verbal inaccuracy, which however materially alters the nature of the result arrived at. Strauss labours very successfully, §. 13 and 14 of his Introduction, to show the *possibility of mythi* in the New Testament, both from external and internal grounds; the *possibility* was however far too abstract a result for the Lecturer, and therefore he does not fail to clothe it with more of matter of fact tangibility, by turning it into a *probability*, and he attributes this somewhat unphilosophical process of prejudging the question to Dr. Strauss himself. Lecture I. p. 10.

With the Author of the Lectures, one of the most unfailing topics for declamation is the want of authenticity and genuineness in the four Gospels: almost in every Lecture we find this subject re-introduced, but nowhere do we find any very definite statement of the case: in fact, the whole subject appears to the English Lecturer too confused to admit of any clear statement whatever. Respecting the authors of the Gospels, we find, p. 57:—

"We do not quite know who they are. Actually we do not know, and the learned cannot tell us. The evidence is anonymous, the names of Matthew, Mark, Luke and John being prefixed to our records, we know not by whom or on what authority."

Respecting their genuineness, we find, page 11, the following remark:—

"We are unable to follow them with clear assurance higher up into antiquity than somewhere after the middle of the second century, while the less definite notices we possess of works partially answering to the description of these books do not commence until about the second-third part of that century."

We shall find however a little more light thrown by the learned on this controversy, if we turn to Strauss, who after he has discussed the subject of the genuineness of John's Gospel, thus sums up the result, §. 82, p. 740:—

"Herewith agrees what Bretschneider gives as his recently adopted opinion respecting the discourses in John's Gospel,—that John is less desirous to represent Jesus as speaking each time as he actually spoke, than to make him speak on each occasion in a manner suitable to the entire impression, which the personality and instruction of Jesus had left on his own mind. The points under discussion are two; first, how much of these discourses, notwithstanding, still belong to Jesus; secondly, whether this view is consistent with the authorship of the fourth Gospel, by the Apostle John. The first of these questions I have endeavoured to answer sufficiently in the foregoing. With respect to the second, I do not trust myself to assert that the discourses in the fourth Gospel contain anything which decidedly refuses to admit of explanation, either by the individuality of John, or by the Gospel being written by him at an advanced age."

That this concession appeared to the author as a very important one, we shall find from the subjoined quotation from the preface. Surely it displays some want of philosophical accuracy in the Abridger to omit all notice of it, particularly as the third edition is the one which he had referred to at the commencement of his Lectures.

After a short but very interesting notice of the works of his different opponents, Dr. Strauss thus continues:—

"The alterations in this new edition have more or less relation to the circumstance that a renewed study of the fourth Gospel in connexion with De Wette's 'Commentary,' and Neander's 'Life of Jesus,' have made me doubtful concerning my former doubts respecting the genuineness and authenticity of this Gospel,—not that I am convinced of its authenticity,—but also of its want of authenticity I am no longer convinced. Among the peculiarly opposing and contradictory marks of the

presence and of the absence of genuineness and of truth in this remarkable Gospel, I had, when first writing my book with a one-sided polemical ardour, chiefly attended to the neglected and unfavourable side. By degrees the other side has asserted her rights in my mind, though I am not able to sacrifice my former views entirely to these, as most of the present theologians have done, even to De Wette. Through this change my book has lost, in its present form, its unity, not only with respect to its prior form, but also in its opposition to the works of others, proceeding upon different principles. But it is to be hoped that in relation to both, it will have gained in truth."

We cannot avoid applying here to Strauss, that beautiful and truthful eulogy which he had passed upon Neander:—

"But how does he put to shame, with his carefulness in holding fast the ancient, his sincerity in recognizing the doubtful, with his self denying love of the truth, the impure zeal of some others."

As an instance of the difference between speaking the whole truth, and giving a one-sided view, in the resulting impression produced on the mind of the reader, we will quote part of a passage extracted by Mr. Harwood, together with its continuation by Strauss. Page 36, we find:—

"There is a singular mannerism all through this fourth Gospel. Christ is made to say the same sort of things over and over again, (even to the most different description of auditors,) and in the same sort of technical phraseology, and his auditors make the same sort of mistakes over and over again. The Samaritan Woman and the Master in Israel, the Pharisees in the temple of Jerusalem, and the populace in the synagogue of Capernaum, are all equally dull, dull after the same type and pattern of dullness."

Strauss concludes by the following remarks:—

"It cannot be denied that in many other cases, both the objections of the auditors, and the answers of Jesus, are perfectly adapted to the subject; as, for instance, the ninth and part of the eleventh chapters, the parting discourses of Jesus, and elsewhere. But at the same time we must not overlook the opposite character of many other conversations."—§. 82, p. 731.

To illustrate the difference between a logical deduction from a given hypothesis, and the broad generalization of a supposition into a matter of fact incorrectness in a statement, we shall quote from Strauss's mythical *rationale* of the healing of the lepers, where he says:—

"If, as according to the above remarks seems without doubt, healings of this kind formed part of the Jewish idea of the messiah, the Christians who believed that in Jesus the messiah had appeared, would

feel still more inclined to adorn his history with such traits taken from mosaic and prophetic traditions; only that in the mild spirit of the new covenant they left out the penal side of these ancient miracles."—§. 73, p. 76.

Here we have the statement of an hypothetical truth: if the early Christians did form these myths, they did not make them penal but salutary ones. Very far however is this from justifying Mr. Harwood's assertion, "Christian Legend loved not the penal miracle;" for we know that Christian Legend *does* love the penal miracle, from the evidence of the Apocryphal miracles, whose origin can be traced up very near to the time which Mr. Harwood has assigned to the four gospels. In these confessedly Legendary works, we find Jesus represented as a cruel and tyrannous enchanter, in conformity with the fierce and barbarous age of superstition to which they owe their origin, so that we can only here generalize by pointing out the difference between the Gospel narratives and Christian legend, by saying, that while the former record only miracles and mercy, the latter love penal miracles.

The next passage we quote will be in illustration of the difference between rounding a period, and giving to a point, however minute, its just position in a train of inquiry. Speaking of the blind man cured by Jesus in Jerusalem, Mr. Harwood adds:—

"Elisha sent Naaman to wash in Jordan: the Christ sent his patient to wash in the pool of Siloam, which is, by interpretation, *Sent*. How perfectly natural! There was grammatical propriety in it, as well as mystical fitness."—Lecture IV. p. 66.

Strauss however informs us, that this grammatical propriety is an etymological impropriety, because Siloam does *not* mean *sent*, but *flow of water*. He does not however agree with Lücke, that this explanation ought to be eradicated from the text as the addition of some transcriber, because all the authorities excepting one of minor importance present it.

Now, unimportant as this point is in itself, we confess it makes a difference in our feeling towards this passage, for it seems to us to furnish an argument against our having a myth before us, as we naturally ask ourselves whether it agrees more with our own observation, that in names, concerning which a peculiar interest is felt, a false etymology is sometimes given, or that when men have the whole world of sound to select from, they chose not merely a false name, but a false derivation.

We now turn away from all mere verbal discussions to the all-important topic of the resurrection of Jesus, the great

stumbling-block in the way, not only of the mythical, but of all other anti-supernatural explanations of the Life of Jesus. Here, it is evident, we have to part with all those collateral aids to the mythical, as the distance in time and place from the scene of action, by those who invented the *mythi*, which have before been so largely dwelt upon in order to reconcile us to the *possibility* of this being the true solution; and here, as elsewhere, the full statement of the true nature of the difficulty will be furnished to us by the German master, while his English pupil seems rather to draw off our attention from some of the important features of the case. In the fifth Lecture, page 81, we read as follows:—

“The resurrection of Jesus does not, like the other miracles, stand upon the four gospels only. One thing is quite clear about it, which is in no way dependent upon these fragmentary, conflicting legends of unknown date and authorship, and which consequently is not affected by any doubts that affect them; and that is, that the Resurrection was believed in the earliest age of Christianity. The faith in the revival and reappearance of Jesus was, from the first, the faith of the Christian Church. The mark of the second century is upon many things in our Gospels, but the Gospel of ‘Jesus and the Resurrection,’ is quite certainly not a thing of the second century. We have documentary evidence of this in Paul’s indubitably genuine first Epistle to the Corinthians, from which it appears that this belief was the belief of the age; some were then living, (Paul himself one of them,) who believed that they had seen the risen Christ. Now this is evidence, so far as it goes. It is evidence, perhaps, of a too vague and general sort to be satisfactory. We feel that we must know more about it before we can place very much reliance upon any thing that Paul believed he had seen. It may have been that the day Paul saw Jesus was when he was caught up into the third Heaven, (whether in the body or out of the body he never could ascertain,) and heard unspeakable words in the unknown tongue of that locality. There is no saying how it was: still it is evidence of something; we stand here upon historical ground; we have got a clear reality; we know, as matter of history, that the belief of Christ’s reappearance after death was coeval with the birth-time of apostolic Christianity.”

Let us now compare with this general and indiscriminating classification of the evidence of the founders of the Christian Church under one category, the correct discrimination and lucid statement of their differences by Strauss:—

“Here however occurs a diversity which seems to make what occurred to Paul, useless in explaining those earlier appearances. The Apostle Paul had present to his mind the belief that Jesus was risen and seen by many persons, as the faith of the sect which he persecuted;—

he had only to receive it into his own conviction, and through the plastic power of imagination to make it his own. The older disciples had only the death of the messiah as the fact before them; the belief that he was risen they could not receive from himself; for, according to our view of the matter, they had first to create it for themselves, a mental process which seems above all comparison more difficult than that which the apostle Paul at a subsequent period passed through."—§. 138, p. 890.

Nothing can exceed the candour and clearness of this statement: it shows us, to use Strauss's own true and strikingly appropriate description of himself, the calmness and cold-bloodedness with which he undertakes the most apparently dangerous operation. For surely nothing can be more difficult than to build up the mythical view on the firm historical ground on which we are now standing.

But we feel we should be doing justice neither to the Lecturer nor the subject if we failed to point out one feature of the work, which belongs entirely to the English Author, and throws a softening and beautiful tinge over the whole, (the more strictly scientific nature of Strauss's work not admitting its introduction,) and this is the constant recognition of the subjective and eternal truth of Christianity, whatever may be decided concerning its objective realities.

"The Gospel is all true—true to our heart of hearts, whatever becomes of its framework of local and literal imagery, as the Prodigal Son and the Good Samaritan are true, though we find no place for the literalities of those divine fictions anywhere in our tables of chronology. It is all truth, heaven sent, God inspired truth—whoever they may have been that took pen in hand and wrote it down for us. Here it is: we have no need to vex ourselves overmuch with anxious questions about how it came to be; it is, it has been, it will be truth, most profound: beauty most meekly graceful; goodness most winning; love most lovely; the resurrection and the life of poor, sick, fallen, down-trodden humanity."—p. 15.

The Germans have not failed to perceive, that though as a citizen of a civilized community, each man has a right to assert for himself a perfect freedom of thought and utterance, yet every one who ventures into the region of science, gives up his right of capricious individual judgment, and if he refuses to believe anything, must show that it is because it contradicts the fundamental laws of thought; or if he declares that he cannot hold any other form of belief than his own, he must show the inherent necessity of his mode of thought. Therefore they would not grant to Mr. Harwood his position:

"I have a clear logical right to say, I know nothing whatever about the matter, have not the means of knowledge; the whole thing is buried in the past, and I cannot exhume it: I cannot, on the one hand, discover the undiscoverable, nor can I, on the other, believe the unbelievable."—p. 95.

Strauss has said with much point, that whereas supernatural orthodoxy believes all things are possible with God, Historical Rationalism holds, that all things are possible by chance; and may we not add that mythical anti-supernaturalism holds, that all things are possible by the *elective affinities of mind*? At least this seems to us the only *rationale* we can extract from the following statement of the fact of Jesus having founded Christianity, though he contradicted all the then prevalent notions of the Jewish Messiah, and his advent seemed, in a mysterious way, connected rather with the total annihilation of the Jewish polity, than the fulfilment of the predictions concerning the long promised glory of Israel.

"The Spirit of God in man works by law, but we cannot always, in our theories, reduce its workings to law. We cannot tell how it was, or when it was, that Jesus of Nazareth first felt the movings of that inspiration, which is ever its own divinest commission; but he was so moved, inspired, commissioned; he knew that he was God's Messiah. And fishermen and publicans, some few, came to know it too. Again, we have no particular account that we can rely upon, how this was, only we know in general that faith inspires faith, conviction works conviction; whatever a true man believes, he is sure to find some other true men to believe with him. So it was with these Galileans. They knew Jesus of Nazareth to be God's Christ; they were sure of it; long intercourse with him had made it a conviction, a faith to live and die for."

In taking leave of these Lectures, we feel obliged to record the mournful conviction that they have strengthened within us, that to *popularize* is to *dogmatize*; that the thinkers are few, and do not become more numerous by the crowd of disciples which they collect around them; so seldom is it that philosophy realizes her own problem, and teaches men to reflect. We consider it therefore as a necessary consequence, that the pulpit will long resound with the echo of a more dogmatic faith than that for which the closet speculation furnishes a scientific foundation, and that the Public Meetings of the so-called Philosophic, will long be warmed by an "enthusiasm of negation," while the solitude of the thinkers is perplexed by doubt.

C. L.

ART. III.—INTRODUCTORY DISCOURSES DELIVERED IN MANCHESTER NEW COLLEGE, AT THE OPENING OF THE SESSION 1840. Literary and Scientific Department, 5 Lectures ; Theological Department, 3 Lectures. Simpkin, Marshall & Co., and J. Green, London.

IN the year 1786, an Academical Institution was established in Manchester, with the design of affording a learned Education to Dissenting Ministers, and of opening to such of the laity as might be desirous of a liberal culture the opportunities of Knowledge without the trammels and restriction of party Religion. There was only one Body of men in the Kingdom from whom a design so nobly conceived could have proceeded,—the Presbyterians of England. With them alone it was not matter of Conscience to restrict the opportunities of Learning to a denominational Section of the Christian world,—or to call by the generous name of Education the dogmatic inculcation of “foregone conclusions.”

This Institution continued to exist at Manchester, with a limited sphere of usefulness, until the year 1803, when circumstances connected with the Theological department occasioned the removal of the Institution to York. During the thirty-seven years of its existence, Manchester College York, as it was called, thus combining in that historical Designation its birth-place and its existing locality, was chiefly known as the Academical Institution in which the Unitarian Ministers of England received their higher training, as well in Scientific and Literary as in Theological Education. It was the principal nursery from which that religious Body derived their Teachers and Pastors. With the Candidates for the Unitarian Ministry some lay students were mingled in the common undergraduate course of a Collegiate Education, and in the less strictly professional studies of Theology. These however were always few in number, and belonged to the same section of the religious world. With nothing exclusive or sectarian in its own spirit or constitution, it was thus, from the temper of the times, exclusively used by a small religious body, and even by them very rarely for any other purposes than for the professional supply of their Churches. The Education afforded to the Divinity Students, and their maintenance during the term of their College residence, were for the most part gratuitous, the expense being borne by the Unitarian Body throughout the kingdom. In such circumstances

the apparatus of Instruction was necessarily limited, and too much labour was imposed on each of the few teachers the College could afford to maintain. The whole of the literary, philosophical and scientific business of a general University Education was imposed upon two Tutors,—whilst Theology in all its departments, with the addition of the Oriental Languages, formed the vast undertaking of a third. Nothing more complimentary can be said of the able men who presided in these departments, than that they were the only parties who had much reason to complain of such an extent of labour.

Some years ago, the supposition, which had long existed, that the public prosperity of the College might be owing to the remoteness of its locality, and the little sympathies of a small Cathedral City with the cause of Liberal Education, together with the removal of one of the Tutors and the temporary indisposition of another, led to a consideration, on the part of the Trustees, of the whole subject of the arrangements, position, and organization of the Institution. The question then arose, whether it was desirable that an independent Institution should continue to be supported by the friends of liberal Christianity, and whether in the present state of the religious temper of England there was any probability that a College not regarded as Sectarian could be established on such a basis,—or whether it might not be better for all the interests contemplated, to connect a Theological Institute, for the professional Education of Divines, with University College, London, or with some other Academical Institution already founded on catholic principles. The result of that deliberation was, that it should be re-established in its original site of Manchester, with the designation of Manchester New College, to signify its improved character, in the enlargement of its scale, and in its minuter subdivision of intellectual labour. In its re-establishment, and re-organization, its aim was to combine a provision for a learned theological Education, with a general College for the locality in which it is situated, and for as many others as its merits and reputation might attract.

In furtherance of this purpose a connection was sought and obtained with the University of London,—so that, in common with University and King's College, London; the Royal Academical Institution, Belfast; the University of Durham; and Bristol College,—the students of Manchester New College are “enabled to become Candidates for the degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws or Doctor of Laws, Bachelor of Medicine or Doctor of Medicine, conferred by the University of London.” To encourage the candidates for the legal profession to combine a more general

culture with their technical training, the degree of Bachelor of Arts, which may thus be obtained in connection with Manchester New College, abridges for Solicitors, by two years, the term of their service under articles of Clerkship. Large inducements are thus held out to the inhabitants of Manchester and its neighbourhood to avail themselves of the advantages of Academical Education brought to their very doors. The success or failure of the Experiment will largely test the value attached to scientific knowledge and liberal culture by the manufacturing districts. We suppose that a large influx of lay students from distant quarters into Manchester cannot with any reasonableness be expected, when the small desire for Academical Education in the general community is considered, and the competition is with London, Edinburgh, Dublin, Glasgow, Cambridge; but Manchester itself *ought* to afford a sufficient body of young men to fill with eager students the various class-rooms of the College. We must confess, at the same time, that it would be contrary to all past experience to expect that this *will* be the case. It would seem that, in the present appreciation of knowledge in this country, a College can reckon upon support only so far as it has the opportunity of supplying requisites indispensable to professional callings,—only so far as it has a sphere within which it furnishes the qualifications essential for a professional livelihood. The Unitarian Ministry in England is the only source of supply of professional students that Manchester New College can confidently look to; and this instead of a source of income must ever be a source of expense.

A large expansion of its provision for teaching has been consequent on the restitution of the College to Manchester, a wider sphere of objects, and its new connections with the University of London. It is now provided with an admirable apparatus for instruction, and wants no elements of success except a throng of students in its class-rooms and halls. The subdivision of labour among its Teachers is as minute as completeness and the demand for accuracy and profound research in any separate department seem to require. The Theological department, which formerly was committed to one Tutor, is now distributed among three; Mental Philosophy, Mathematics, and Natural Philosophy, which formerly constituted the heterogeneous and overwhelming functions of one oppressed Teacher, have now, each, a separate Tutor; Classical Literature and History have now distinct professorships; permanent instead of occasional teachers of Modern Languages are now provided; and by the liberality of an individual a professorship of Civil Engineering is an entirely new addition to the resources of the College. This

large expansion of scale and apparatus, though not distinctly contemplated to such an extent by the deliberative meeting that determined upon its re-establishment in Manchester, was absolutely necessary to place the College in a condition that deserved success. The expense is now borne by a great effort on the part of those friends of liberal Education throughout England who are desirous that the fairest trial should be afforded to so high an experiment; but ultimately the duration of the Institution in its present form must depend upon its prosperity as a place of general Education.

The Lectures which we have placed at the head of this Article are the Introductory Discourses delivered by the various Professors on the opening of the College in Manchester in 1840. The lateness of our notice of these introductory Lectures has been owing to two causes: in the first place we could not speak of the experiment about to be tried, with strong confidence of success; we could not see the grounds for hope that Manchester New College, in the existing state of the religious temper of the English people, could attract to its Academic Chairs, with any approach to remunerating numbers, others than the candidates for the Ministry in that small body of Christians who worship the Truth and know no Creed: and in the second place, we have always had a rising feeling of fear and timidity, as often as the thought occurred to us, of including in one Article a series of Discourses that take a bird's eye view of the whole circle of human Knowledge,—of Language, Literature, History, Science, Philosophy, Theology, Biblical Learning, and Natural History. Perhaps, however, a renewed effort to put the public in possession of what Manchester New College undertakes to teach may be more serviceable to its interests now, than any notice of ours could have been at a time when the zeal called forth by a new project was busy in its favour, and information as to its advantages and objects was extensively spread by its active and disinterested Managers. We shall not undertake therefore to review these Lectures, much less to consider even any one of them in connection with its vast field of subject, but shall chiefly use them as means of conveying information to the public of the plan and extent of Education supplied by Manchester New College.

The first Lecture is introductory to the Classical Course, by the classical Professor, Mr. Newman, formerly Fellow of Baliol College, Oxford. It is written with an easy power, which produces a very strong impression of the author's capacities to be an instructive and interesting teacher. It is marked indeed by no professional enthusiasm or one-sided exaggeration, but an earnest fervour mingles most agreeably with its judicious and

comprehensive spirit. It contains an exposition of the value and uses of an acquaintance with antiquity,—of the importance of the critical study of Language as the instrument of thought, and a general and very interesting survey of the field of Grecian Literature. We shall quote briefly on each of these topics.

“ The importance of an acquaintance with antiquity cannot easily be exaggerated, if it be not made exclusive. A man who so lives with Plato or Cicero as to neglect a commensurate study of that which is passing around him, will of course be incapacitated for judging of the modern world, and at best becomes a piece of machinery to be used by others. We do not advocate *any* thing exclusive. A one-sided cultivation may appear at first like carrying out the principle of division of labour, yet in fact it does not tend even to the general benefit and progress of truth, much less to the advantage of the individual. Each of us has a heart and mind valuable for its own sake, and not to be looked on as a mere machine for producing. Now if we ask wherein the civilized differs from the savage intellect, we find it is mainly in the disposition and power to look backwards and forwards; while in the most degraded barbarism, the mind is fixed solely on the present moment. But the future can only be known from experience of the past; hence no thoughtful person can disown the bond which unites us to the men of former days; he must admit the value of history in its largest sense, moral and social, as well as political, the history of literature and of opinion, of prejudices and of sentiments. The knowledge of antiquity, by reason of the strong contrasts in which it shows us human nature, is peculiarly valuable; and Latin, Greek, Hebrew, are the three languages which chiefly open to us this knowledge. Particularly important is it for a nation to enlarge its circle of information, when it is called to take an ampler share in self-government; else its inexperience will plunge it into a thousand mischievous errors. There *are* sciences, like political economy, which, proceeding from a few very simple principles, admit of being reasoned-out, in a chain of propositions, similar to those of geometry: but such is not the science of Politics. The intimate relationship of the political and social state of every nation, renders an extensive experience of the past eminently necessary to all sound judgment; and the only question can be, *how far back* we ought to go. Not to dwell on general topics longer than is necessary, it is enough to say, there are special reasons which make the study of the Greek history peculiarly instructive, some of which it may be well here to set forth.

Greece is to us a sort of *microcosm*; a Christendom in miniature; and hereby offers us many advantages in the study of human nature. Most histories progress too slowly, if they progress at all, to be brought within convenient compass for elementary instruction. It demands the devotion of half a life to the history of Europe, complicated as it is, and various, slowly unfolding itself in the lapse of fourteen centuries, before it can be thoroughly understood. Abridgments are highly unsatisfactory and uninteresting, because too little biographical; they talk of senates, national assemblies, armies, but do not exhibit to us the men who compose

them, nor explain the working of the machinery. Now Greece furnishes us with a singularly complete course of history, having striking analogies to that of Europe, but acted in narrower space and time. Her physical geography is remarkably varied, considering how small a corner of Europe she occupies. The Mediterranean is her ocean, the gulf of Lepanto her mediterranean: the deep bays with which she is indented, give her a sea-coast of great length; and, with the numerous islands at small distances, fostered the spirit of navigation. Her lofty mountains, while they divided her into natural kingdoms, gave her within a small compass many climates, and tribes of various character, as to genius, arts, arms and government. Indeed, the races which peopled Greece, though talking dialects of one language, and seldom wholly unintelligible to one another, had decided peculiarities, and doubtless a primitive diversity of temperament. Provision was thus made for variety as well as for a substantial unity. Greece felt herself to be Greek, by her common language and religion, just as Christendom, ever since the Crusades, has been conscious of union by a common faith. The oracle of Delphi, the Olympic games, were to her what Papal Rome was to our ancestors. But the confined limits of space which Greece embraced, allowed her history to run its course in a very short period. From Solon to Alexander the Great is less than two centuries and a half; but it is wonderful how many different scenes were acted, how great a variety of political constitutions rose and fell in this short compass. Dr. Arnold has observed, that Grecian and Roman history, in their later periods, may in the most important sense be called 'modern;' because they depict a state of society far nearer to that of modern Europe, than can be found in our own past annals: and therefore, though all application of their experience must be modified by considering the grand points of distinction between them and us, still there is peculiar instruction to us in their history."

The following is a very masterly exposition of the value of the study of Language as a logical discipline:—

"But there are peculiar reasons why the critical and accurate acquisition of some foreign tongue is to be prized for its own sake; and not solely as a key to certain treasures locked up in the language: and these reasons apply with eminent force to our study of the ancient idioms. I am disposed to think that some of the characteristic defects of the Greek mind might have been corrected, if their writers had been led, as we have been, by circumstances, through a grammatical training in foreign schools. The weak point of the Greeks was their disposition to verbal quibbles; their tendency to mistake exchange of grammatical forms for arguments, questions of words for controversy of fact: a weakness which was sufficiently apparent even in the dawn of their philosophy, and which the later times of their slavery, when the national genius had declined, ruined intellect in metaphysical and theological controversies. No study so well corrects this defect of mind, as the habit of translating from language to language very diverse in idiom. Of all logical exercises, I

venture to think this to be the most important. Very far am I from disparaging the utility of logical treatises : I admit the value of geometry as an exercise of the mind in discriminating that part of our premises which is essential to the conclusion, from that which is accidental : not to speak of the lucid *arrangement* for which it imparts the taste, and improves the faculty. I prize the inductive philosophy in its numberless applications. But useful as all these *organs* of reasoning are, none of them can supply the place which is so admirably filled by lexicological study ; none can so efficiently discipline us in habitual attention to the shades of meaning which our words express. When we translate from English into Latin, we have first to strip the thought of all that is accessory and unessential, and regard its naked meaning : we have next to consider on what parts the main emphasis is laid : we have then to reinvest it in a Latin dress, and arrange the words so as to correspond with the order in which a Roman would think and feel. In this process we become aware of many ambiguities in our own tongue, which before did not strike us. Every metaphor, and other figure of speech, is forced to confess its own nature ; and all the commonest sources of logical deception are unveiled. So likewise, in the philosophical analysis of grammatical structure, and in tracing the successive meanings which the same word undergoes, we have to disentangle complex notions ; we learn not only to apprehend them as wholes, but to discern their parts. A mind once well trained to such exercises, gains (if it can ever gain) a permanent habit of unconsciously, yet rigorously, investigating the meaning of its own words, and thus of defining its own thoughts ; which is of all things by far the most important for clear and sound reasoning. Now such benefits are in measure gained by learning French or German ; for these languages differ considerably in idiom from our own. But the difference is small, compared to that which exists between modern and ancient tongues. The latter were produced by a more entire yielding up of the mind to the impulse of feeling and imagination ; while the modern are formed on a far more metaphysical and logically simple plan. The singular opposition of spirit between the two may be alluded to by a lecturer, but can only be realized by personal examination and study. Another difference exists between languages. Those which have been formed in isolation and as it were in stillness, with no rude interruption to the perfect development of their analogies by the intrusion of foreign idioms and grammar, attain generally a uniformity, perhaps a complexity of structure, which (as in the case of Greek and Latin) renders them most remarkable pieces of machinery, in themselves well worthy of contemplation. Equally important is the orderly unfolding of thought exhibited in the successive meanings assumed by one word. And when it is considered that language is an invention for expressing the workings of the inner man, and is thus *the impression of mind*, it will at once appear that whoever is forced to the close investigation of a cultivated tongue is hereby made to a certain extent a student of mental philosophy ; a fact which would admit of manifold illustration. So untrue is it, that the learning of language is a mere science of words, and not of things."—pp. 10—12.

The different circumstances of the Grecian and of the modern mind as they affected its moral character, and appear in its Literature, are thus described :—

“ I have already alluded to the fact, that the Greek literature was of home growth. It was in truth little affected by any thing beyond the sphere of Greece, and presents a complete circle of facts in itself. In no other known region, beside those of modern Europe, (where, as we said, the complexity and magnitude of phenomena are so great,) did men gradually advance towards national freedom ; the political constitutions expanding with the growth of the community. But early Greece differs from us, in not having had a divinely revealed system of morals and religion ; and viewed from one side, becomes hereby a more instructive study, as showing the course and progress of the mind when let alone : especially since the Greek priesthood did not form any connected political body, capable of interfering with freedom of thought ; and the number of their states secured to individuals a refuge from occasional intolerance. Thus in a literary, a moral and a religious aspect, it offers a remarkable field of contemplation. Their intellectual works remaining to us, begin from a time when piracy was no reproach, and are continued until philosophers and statesmen were produced, equal in cultivation to the men of our day. At the same time, the staple of their character was very diverse from our own. Necessarily our inferiors in erudition and experience, they wanted also our Teutonic sobriety of good sense, our Christian benevolence, humanity and purity. Yet there was a variety, an activity of intellect, joined with acute sensibility : a disposition to enjoy life in all the fine arts, and little tendency to the vice of mere money making. The Ionic tribes in particular overflowed with poetical, musical, romantic feelings ; and to them imagination seems to have some how supplied the place of religion. Less profoundly conscientious than we, they were more free from the abjectness of dark superstition, from bigotry and from stupid insensibility. They worshipped from admiration and childish wonder, more than from fear ; and therefore their infantine notions of religion were less oppressive to the human soul, than those of other barbarians. This fact left deep traces in the national mind ever afterwards.”—p. 14.

We can only afford space for one other extract exhibiting the progressive refinement in morality and religion that may be traced throughout the poetic period until its decline with Euripides. The observation of the new and holier form of the religious element as it appears in Æschylus is profound and true.

“ The poetical period, from Homer to Euripides, admits of several subdivisions ; but the works of many of the authors of whom we read are known to us only by small fragments. Of the historical and philosophic period also, very much indeed is lost. Enough however remains

to enable us to ascertain the interesting fact, that as the national intellect grew up, they continued to approximate to sounder views of religion and morality. In the poems of Hesiod, we no longer find industry to be despised, and a ferocious warrior the sole object of admiration : the humbler virtues receive their meed of approbation : shrewd maxims of much practical wisdom abound. In his *Theogony*, a constant attempt is obviously made to select, out of the current legends and sportive inventions, such as shall admit of some philosophic explanation ; and there is reason to believe that he must have added inventions of his own, tending to reduce these fables to order and consistency. The songs of *Tyrtæus*, which are extant, show us next how the Homeric ferocity was to be moulded into a virtue. The warrior no longer fights from the mere impulse of selfish passion,—outraged pride, avarice, or unbridled desire ;—but from the sacred love of country and home, respect to the laws, desire of immortal gratitude. The *Æolian* and *Ionian* lyrists who followed, have in great measure been lost ; their remains principally testify the increase of luxury and even effeminacy, and their loss perhaps is not to be much regretted. But the elegies of *Solon* and *Theognis* are a remarkable indication of the growth of Grecian wisdom. Religion is a serious occupation of the understanding, not a sport of the imagination : its connection with moral sentiment and intelligent obedience is now apprehended as necessary and indissoluble, while in *Homer* there was hardly any connection imagined, further than that the gods (pretending to no goodness themselves) punished false judgments and perfidy. The same may be yet more emphatically said of the verses ascribed to *Pythagoras* and *Phocylides* ; but the authorship of these compositions is disputed. It is certain however that the ‘Golden Verses’ belong to this age, by whomever composed. Next we may speak of *Pindar*, of whose odes a considerable number are extant. The unfortunate nature of his subject,*—to commemorate a victorious chariot driver, boxer or wrestler,—forced him to run back into the old legends, if haply among the ancestors of his hero might be found some topic for celebration. But his higher conceptions are nevertheless constantly breaking out, even in the midst of the puerile trash which he retails : and his unrivalled powers of description enabled him by a few words to invest any subject with majesty. His *Jupiter* is many degrees elevated above the Homeric god ; moral maxims are obtruded only too prominently : and that an important connection between righteousness and religion was now established, appears strikingly in his views of a future state of blessedness and punishment. But we must pass to his contemporary, *Æschylus*, the first great Attic poet ; who lived at the proudest era of Athenian virtue, freedom and public spirit. Breathing the soul of a warrior from *Marathon*, despising meanness and fear, oppression and perfidy, uttering poetry as from an overflowing heart, *Æschylus* exhibits a noble picture of the genuine old Athenian. A moral sentiment pervades all his tragedies,

* “Pindar’s ‘Dirges for the Dead’ do not exist for us ; but the few fragments which we have, serve to warrant the belief that on this nobler theme he was proportionably more admirable.”

even when the legend is perverse and refractory. In religion he shows a high reverence for received and authoritative doctrine, yet is remarkably bold in his deviation from the vulgar notions. It is not that he would throw off tradition, but he desires to go back, if possible, to the highest tradition; insomuch that in one of his tragedies, he actually treats Jupiter as an upstart usurper, and holds up to admiration the Titan Prometheus, a *far more ancient* god, who defies him while suffering torments from his temporary power. It is evident that in Æschylus the sentiment was already born, which of necessity would purify or destroy the common mythology: while the expansion of moral (we may almost say *holy*) sentiment in many places testifies that in him no mere negative and destructive power was working against religious error.—On his immediate successor Sophocles, I must touch more concisely. His softer and chastened spirit is to many minds more pleasing, and perhaps indicates riper judgment and deeper thought; but this is injured by a harshness of diction, difficult to acquit of artifice and effort, and by a deficiency in the glow of upright generosity in his Chorus, who too often appear like time-servers. We are now brought down to Euripides, who lived through the Peloponnesian war. His earliest plays (as well as we can ascertain their order) have been pronounced his best. Great command over the language, exquisite elegance and flow of verse, deep pathetic powers, he undoubtedly possessed. But when it is certain that many of his characters were framed to gratify national hatred against the Peloponnesians and other personal feelings, it is not wonderful that a decline of true poetry ensued. A false taste and love of prettinesses is occasionally apparent in him, which is severely satirized by his contemporary and spiteful adversary, the comic poet Aristophanes. He appears to have cast off all reverence for the national religion, and his morality, often just, is as often cavilling and disputatious.”—pp. 16, 17.

In addition to Classical Literature, it belongs to Mr. Newman's department to deliver Lectures on the English Language, in which he proposes to unfold the principles of etymology, which modern research has established, and to expound the philosophical laws of our grammar.

The course of classical instruction extends over three years, including some portions of as large a number of Authors as that time will admit; and a special class is provided for those desirous of a more advanced reading, and as a preparation for the severer examinations in connection with the higher honours of the London University.

The *Second* Lecture is introductory to the Mathematical Course, by Mr. Finlay. It is evidently the production of a man who is something of an Enthusiast for his Science,—and through that enthusiasm likely to create in his pupils an ardent attachment for a pursuit, in which only the utmost devotion of study can attain to Eminence. The Lecture is very ably written,—but by no means well adapted for an introductory discourse. It

launches into some of the most profound mysteries of mathematical science,—and the very language in which it is conveyed would be totally unintelligible to a large part of any general audience. We recollect one of the Manchester Newspapers reporting this lecture, and informing its readers of the properties of *bixal* crystals. We suppose that *biaxal* would not have conveyed much more information. An audience qualified to take in such an introductory Discourse would have no further occasion for the assistance of a teacher.

The Mathematical Course is continued through three years, embracing an ample and profound range of study, from plane geometry and elementary algebra, to the most refined applications of the Differential and Integral Calculus, and of Analytic Geometry. The Course marked out forms a thorough preparation for the study and pursuit of physical science.

The *Third* Lecture is introductory to the Courses on natural philosophy and natural History. For the former of these pursuits a profound acquaintance with Mathematics is the only efficient instrument,—but Mr. Philipps, in the elementary stages, very judiciously proposes the amplest use of experimental illustrations, wherever demonstration can be offered to the senses. The Course extends over three years, and includes Lectures on Mechanics, Pneumatics, Acoustics, the Science of Heat, Hydrostatics and Hydraulics, Optics, Chemistry, and Natural History; and we suppose Astronomy, though it is not separately mentioned. Mr. Philipps has already gained the reputation of being a clear and interesting teacher of abstruse Science.

The *Fourth* Lecture is on mental and moral Philosophy, by Mr. Martineau. The associated sciences, that under the various names of Metaphysics, Ethics, Political Philosophy, Economics, form one connected chain of inquiries, and embrace the spiritual department of Knowledge, are drawn forth out of the nature of man, and exhibited in the unity that belongs to a perfect and exhaustive classification, with great clearness and precision.

“ Having endeavoured to furnish a General Idea of that half of Philosophy which it will be my duty to expound, I will now divide the whole science into the several compartments, through which I hope to lead you during the next five years. Our first object must undoubtedly be, to ascertain *what there is in the mind*,— a task, let me observe, by no means so easy as may at first be supposed. * * * *

“ Moreover, the life of beings progressive as ourselves, unlike the periods of the incorruptible heavens, is characterized by an *order of development*; all its states have points of ascertainable commencement; its phenomena have had their first appearance, and its later affections

are the complex and ever-enlarging results of previous conditions, each contributing some determined increment towards their production. Hence, another part of our duty will be, to investigate the natural history of the mind's growth; to trace the steps by which, in the reciprocal action between the universe and man, the unshapen consciousness of infancy ripens into the comprehension of a Bacon, the creations of a Shakspeare, the sanctity of a Pascal, or the virtues of a Howard. And then, since all analysis, brought to a philosophical completeness, must have its corresponding and co-extensive synthesis, the whole of these processes of investigation do but prepare us to estimate the range and assign the limits of our mental faculties, to define the real sources of human knowledge, and the attainable objects of human pursuit; and must result in the establishment of a universal logic for all the sciences, and æsthetic rules for every form of art.

"In this statement of the work which lies before us for the next two years, we have, in brief, the idea of a MENTAL PHILOSOPHY, whose office it is to note and register, according to some natural order, all the phenomena of the mind; to detect the occasions of their first appearance; to analyze their composition; to determine the laws of their succession; to estimate the value and proper direction of the several faculties, as instruments for the discovery of truth, the invention of beauty, and the increase of happiness. These are the contents, when the human mind is selected as the object of science, of that "Interpretation of Nature," in which all philosophy consists.

"Among the notions which must fall under the examination of the mental philosopher, none stands in so important a relation to our whole life as the Idea of *right and wrong*; and the analysis and scientific valuation of this must determine whether there is any illusion lurking in it; whether it is only a disguised form of some other feeling, or whether it is an ultimate and irresolvable, or, at all events, a true and reliable distinction of our being, having reference to positive differences in the objects which it contemplates; whether, in short, there exists in human nature any real foundation for moral obligation. Assuming that such foundation may be discovered, then, in addition to the question previously examined, 'What is our human nature?' there arises another,—'What *ought* to be our human nature?' In order to render an answer, we must furnish ourselves with some principles of ethical criticism, some method of rational judgment, by which the moral worth, not only of every act of direct volition, but of every affection indirectly controllable by the will, may be ascertained. Such principles once selected, and every fallacious or inadequate criterion reviewed and discarded, they must be applied to make separation between the fitting objects of approval and disapproval,—leading us to treat, primarily, of *subjective* morality, or the occupation of the mind with right sentiments; and, secondarily, of *objective* morality, or the adjustment and application in the life of these sentiments to the various external relations which call the individual man into action. This development of the conception of Duty,—this delineation of the *Ideal* of the human character,—constitutes MORAL PHILOSOPHY.

“Objective morality does not fulfil its end till it has contemplated the human being in every position which the conditions of his nature and his lot may assign to him. The primary and simplest relations are those which subsist between *individual* and *individual*; and so long as we are engaged in ascertaining the rights and duties incident to these, we are still within the limits of *simple ethics*, and are prosecuting the doctrine of *Natural Law*; but when one, at least, of the two related parties is not an individual, but a *society*, or when they both exist within the limits of some community interested in their mutual relation, and claiming a voice in enforcing its obligations, there arises a new order of rights and duties,—so vast, so complicated, so involved with the whole history of civilized man, as to merit separation from the general theory of morals, and, under the head of **POLITICAL PHILOSOPHY**, to become the object of a distinct investigation. The advance into this portion of the science of man will put to the severest test the principles adopted as the clue through all previous perplexities. It is like the step in physics, from the elementary doctrine of mechanics to the problem of the three bodies; exhibiting a combination of forces, intricate at every moment, and varying with every period in the cycle of our world. It is no easy task to abstract from our idea of society, the casual peculiarities of that particular form of community in the midst of which we live; to comprehend the types of human character and national association most widely removed from our own; to penetrate the culture, the habits, the religion of tribes and ages, occupying the opposite hemisphere of civilization; and yet, without this, no social philosophy can exist—no interpretation be found for the past vicissitudes of humanity, or any just vaticinations be formed of its future development; but only some narrow notions of polity, as little meriting to be called a science, as a county court to adjudicate for the world. We must endeavour to elevate ourselves above our own local and historical position, to determine the essential conditions and states of character under which alone society can exist, to enumerate the permanent exigencies of every human community, to compute the natural moral forces most available in meeting these exigencies, and to compare the modes of organizing them into an engine of compact authority; to define the rights and duties consequent on the relations between citizen and citizen, between state and subject, between nation and nation;—in short, to mark the limits, to fix the principles of *Positive Law*, both national and international.

“When we look at the mental changes which society develops in man, there is one which attracts our special attention, by its moral singularity, and the scale of its effects. It is this;—that his primitive want of food and shelter, meeting in his mind with various qualifying faculties and feelings, with the social affections and the love of distinction, with invention and forethought, with the perception of order and beauty,—undergoes a total transformation, and expands itself into the *Desire for Wealth*. This universal passion first creates the institution of property; and then, proceeding upon this fixed basis, produces the most gigantic results in every human community, giving an impulse of incalculable force and determinate direction to its internal character, and almost constructing the

whole edifice of its outward civilization. This passion induces new combinations of men, and methods of co-operation peculiar to itself; it establishes relations of the most complicated kind, greatly modifying the purely moral phenomena of nations; it distributes the population, regulates the industry, arranges the ranks, dictates the enterprises and alliances of states. It would be no wonder, then, if this single desire were withdrawn from the general mass of social elements, and a line thrown around it to secure for it a separate survey at the hands of science. Even this, however, is found to enclose too much; and a mere section of the field proves large enough to furnish another science of itself. That science is *POLITICAL ECONOMY*; which leaves out of view a great part of the effects arising from the love of property, and is content to trace and reduce to general laws the operation of this feeling on the production and distribution of wealth.

“I have thus endeavoured to exhibit, in one articulated series before you, the successive portions of our great chain of moral sciences; which, like the vertebræ of a living organism, are all penetrated by one vital cord,—the psychology of man,—however different the relations which they hold in detail to the functions and movements of his being.”—p. 11—14.

We are sorry not to find Natural Religion in this list of the subjects that properly belong to Mental and Moral Philosophy. The field of inquiry embraced by the principle of Thought in man cannot be exhausted where this culminating science is not included. We perceive that this great branch of intellectual and spiritual investigation is committed to the Professor of Theology. This is an entirely novel arrangement, unknown, we believe, in any College in which intellectual and ethical science has a distinct professorship. We presume that it is an arrangement of convenience between the professors themselves, and not prescribed by the lay authorities of the College. We should be inclined to alter it for three reasons: first, that the testimony which Natural Religion gives to man's need of a Revelation, and to the doctrines of Christianity, should come from an independent source; secondly, that Natural Religion should form part of the study of every mind, lay as well as clerical, and therefore should not be consigned to the mere professional Tutor; and thirdly, that it does not properly belong to his department at all, but is strictly a branch of *philosophical* inquiry.

The conclusion of the lecture glances at the prevailing neglect and depreciation in this country of intellectual science.

“In conclusion, I am not ignorant of the prejudices which a certain class of minds entertain against metaphysical studies, and to which the national character of England,—so intent on the early production of practical and palpable fruits from every branch of human culture,—gives in this country a peculiar intensity. Complaints are often made of the

uncertain and shadowy results from all speculative science ; and certainly it will construct no docks ; lay down no railways ; weave no cotton ; and, if civilization is to be measured *exclusively* by the scale and grandeur of its material elements, we can claim for our subject no large operation on human improvement. To use the words of Novalis (whose '*Philosophy*' included religion, natural and revealed) in one of his full and suggestive sentences, 'Philosophy can bake no bread ; but it can procure for us God, freedom and immortality. Which, now, is more practical, philosophy or economy ?' Indeed, a mere superficial glance over the course and cras of the history of man is enough to convince us, that there must be something wrong in the low estimate frequently made of the bearings of the higher speculation upon human life. It has always flourished, not in the most barren, but precisely in the most productive periods of every nation's development. And if its visible acquisitions of certain knowledge are few, it yet seems to have stimulated the activity and nurtured the creative faculties of the human mind to an extent which it is difficult to appreciate. What periods could be least well spared from the progress of civilization ? Surely the golden age of philosophy in Greece, and its revival in modern England, France and Germany. What are the names, whose loss from the annals of our race would introduce the most terrible and dreary changes in its subsequent advance ? Those of Plato and Aristotle in the ancient world ; of Bacon, Locke and Kant in more recent times : and it is surely easier to conceive what we should have been without Homer, than without Socrates. History in every part disowns this narrow-minded objection against the science of man, and scarcely acknowledges any exaggeration in that ancient praise which called it '*Philosophiam, illam matrem omnium benefactorum, beneque dictorum.*'"—p. 18.

The extension over five years of a study, which in the Colleges of Scotland engages the (more concentrated, perhaps) attention of only two Sessions, we consider a very important advantage. The student's interest in these sciences is thus never suffered to disappear in the more immediate claims of other pursuits, and his attention continues to be directed to these important and difficult inquiries in those later years of his College course, when his mind has gained maturity and strength by age and discipline. What commonly happens in Scotland and the Colleges that adopt the same plan, that the whole attention which is given to the Science of Reasoning and Thought takes place at the ages of fifteen and sixteen, is often productive of the most miserable results.

The last Lecture in the general department, is introductory to the study of Ancient and Modern History, and the History of Literature, by Mr. Kenrick. Mr. Kenrick, who for many years conducted, with eminent ability, the classical department of the College during its location at York, had yearly delivered extensive courses on Civil and Literary History, at a time when

such studies found little encouragement in the great Universities of the Country. The University of London “has at length done justice to the study of history, by making it an essential part of those literary attainments which the candidate for its degrees and honours must possess:” but this essential demand had always been provided for at York; and Manchester New College, to meet the requirements of the London University, had only to retain the valuable instructions which had always been delivered to its students.

“As the enactments of the University of London have given to history a leading place among the branches of knowledge which must be cultivated in all the establishments of education which depend upon it, I am released from the necessity of proving to this audience that it deserves the rank which everywhere but in England it has enjoyed. Indeed, without the power of appealing to this sanction, I should have thought it a waste of your time to attempt to show that the records of the human race must be a subject of deep interest and practical instruction to man. History keeps pace with the growth of the human understanding: at first, undistinguished from poetry; then a half epic mixture of fact and fable; and passing through every successive stage, till it justifies the description of Cicero, and becomes ‘*Testis temporum, lux veritatis, magistra vitæ.*’ No works of literature afford delight to a wider range of readers than those of history, or more certainly confer upon the authors of their first-rate productions the rank of classics in the language in which they have written. And if it be one of the privileges obtained by the study of books, that we strengthen and enlarge our own minds by bringing them into contact and communion with the minds of men of the most masculine force and comprehensive grasp of intellect, where shall we find these qualities more strikingly displayed than in the great authors of history,—in Thucydides and Tacitus, in Sismondi and Niebuhr? The curiosity which leads us to turn back to past ages is irrepressible; the business of the instructor is to guide it into the channels in which it may be most usefully exercised; and therefore, instead of undertaking the encomium of history, I shall proceed to lay before you the plan according to which I propose to conduct the studies of the department which has been committed to my charge.”—p. 5.

The plan which Mr. Kenrick adopts is not to lecture upon what is called the Philosophy of History, or present a few rapid and brilliant generalizations as the only ripe fruits of historical knowledge,—but to teach History chronologically, commencing with the earliest ages of which any record historical or otherwise remains, and to point out the remarkable periods and Laws of Philosophy, Literature, Commerce, Civilization and Arts, as they successively unfold themselves in the progress of mankind. The chain of historical events is presented entire, and the lesson grows out of it. This is unquestionably the only effectual and

sufficient way of teaching History, if only time can be secured for it. But in teaching it is a canon, that however little, done thoroughly, is of more value than the widest superficial extent.

The Course is included in the two great divisions of Ancient and Modern History, the former embracing Egypt and the East, Greece and Rome, proceeding from the glimmerings of theory, conjecture and tradition, to the well-defined light of Grecian and Roman Story; and the latter, from the fall of the Western Empire to the termination of the eighteenth century. The intimate connection between those two periods, proving that there is no complete break in human affairs, is traced in the true spirit of the philosophy of history. One branch of this investigation is more fully treated by the author, in a paper on the municipal institutions of the Romans, published in the proceedings of the Manchester Philosophical Society.

“ With the downfall of the Western Empire we reach the separation of ancient and modern history. In all divisions there must be something violent and arbitrary. The naturalist finds, that, wherever he draws the line of his artificial distinctions, he must interrupt the continuity with which nature carries on the gradations of being,—and the historian, in like manner, separates things which have a real connection with each other. The interval which divides ancient from modern history, is only an apparent exception to this. At first sight, there seems a total destruction of the pre-existing civilization; a return of chaos, requiring a new creation as the commencement of a new period; and it must be confessed, that no other successive portions of history exhibit in such close proximity, conditions of society so widely differing as those of the Roman empire and the Middle Ages. The people, who had been masters before, have become slaves; barbarians have established themselves on the imperial throne; the unity of the empire has given place to a multitude of independent sovereignties; codes of laws, deeply tinctured with superstition, and framed to secure the predominance of the warlike few, have succeeded to the enlightened and humane jurisprudence of Rome. A new religion may also be said to have established itself; for Christianity, as embodied in the hierarchy of the middle ages, is, in its influence upon society, wholly unlike the Christianity of the Roman empire. A desolating flood appears to have effaced the marks of former culture; the literature which contained the records of past ages, the fruits of genius, and the results of philosophical inquiry, has disappeared; languages rude in structure, uncouth in sound, and imperfect in mechanism, have banished that of Cicero and Cæsar. It seems like a destruction of the theatre of history; not a mere shifting of the scene. Yet the more closely we examine, the more we shall discern the marks of a real and vital connection between these two worlds apparently so dissimilar. We shall find the germs of feudalism in the tenure of land, in the decline of the empire; we shall see that the codes of law, which had been deemed most exclusively of bar-

barian growth, have been strongly impregnated with the spirit of Roman law ; and that the old administrative forms were preserved by the conquerers, wherever they could be adapted to the new state of things. Even municipal institutions, which had generally been considered, and justly as regards their effects, as a peculiar and characteristic feature of the middle ages, have been shown by Savigny to have been inherited by the Italian cities from the Roman times. In short, when we look below the surface, we find the marks of gradual transition or transference, where at first we perceived only sudden disruption ; and beneath the ruins occasioned by the shock of the old and new possessors of the west of Europe, the seed still lives which in due time is to cover the earth with a more abundant harvest."

The nature and extent of that impartiality which a teacher of History may profess to maintain, are admirably defined. He is not required to have no opinion,—but to conceal no truth, to withhold no evidence, to be silent as to no source of information, to enlist no passions on the side of the views he has adopted.

"Demonstration silences diversity of opinion ; but in history and the kindred branches of moral and political philosophy, it is difficult to remove the suspicion of a prejudice in favour of one conclusion or opinion. I wish, therefore, to state distinctly what kind of impartiality appears to me attainable in teaching history, and a duty. However diligently an inquirer may labour to extract the materials of his historical edifice from the quarry, there must be some cement of opinion interposed in order to bind them together. Pushed to the extreme, therefore, the demand of impartiality would end in making an historical lecture a mere chronological abstract, and the teacher would feel no interest sufficient to induce him to undertake the labour of eliciting truth from conflicting statements, or collecting it from scattered indications. You would not require from a professor of natural philosophy that he should have no opinion, or profess none, concerning the claims of the vibratory and the corpuscular theories of light, or from a professor of political economy that he should appear in a state of equipoise between the arguments for and against an inconvertible paper currency, or the free importation of corn ; but you would justly complain if either of them suppressed the evidence in favour of the opinion contrary to that which he himself embraced, or depreciated the understandings and the motives of those who differed from him, or brought the vehemence and passion of controversy and political conflict into the scene of his instructions. The only kind of impartiality, to which, as it seems to me, the teacher of history can pretend, is to state all evidence fairly, as far as it is known to him, to refer to authors who have espoused opposite sides, to abstain from invective and insinuation, and to regulate his instructions by the spirit of philosophy, not of partisanship. The review of history from its earliest recorded events to those which have so recently agitated the world, convinces me that God has given to

man such faculties and passions, and placed him in such circumstances, that, by their combined effect, knowledge, liberty, and social happiness are progressive. The inherent tendency in man and his institutions to amelioration, appears to me the true philosophy of history,—the great law into which its phenomena will be found to combine themselves, as their true nature and relation are comprehensively viewed; just as the heavenly bodies, whether they appear to us to be progressive, stationary, or even retrograde, whether their lustre be diminishing or increasing, are moving in one direction under the influence of one great principle. The moral of history is but a corollary from its philosophy. Those actions, institutions, measures of policy, and plans of government, deserve our approbation which tend to the greatest increase of knowledge, liberty and social happiness. I believe that these convictions are not inconsistent with impartiality of statement, and involve no desire to pervert the authority which the relation of a teacher gives, to the purpose of making proselytes to a party creed. The historical literature of our own country, it must be acknowledged, has in general too much of a party bias; nor is the temper of the age particularly adapted to the calm decision of historical questions. Yet the examples of Guizot and Ranke, among continental writers, of Hallam and Milman, among our own, show that it is possible for an historian, even in treating of those periods and events which have been most connected with party feelings, to raise himself to a higher point of view than that of an advocate or a satirist, and to do justice to the characters and motives of those from whom he differs, without concealing or belying his own convictions.”

In passing from the Literary and Scientific to the Religious and Theological Department, as exhibited in these Lectures, we rejoice to say that we have been conscious of no violent transition,—that we feel ourselves to be breathing the same air,—addressed in the same calm tone of investigation,—led by the same inquiring, liberal and candid spirit. There is no abrupt descent here from science to dogma,—but a full recognition of the principle which lies at the root of the liberty and progress of mankind,—that for all Knowledge and Truth, the *method* of investigation is essentially the same.

It is generally objected against the Sectarianism of England in opposition to the more fixed forms of Protestantism established on the continent, that it engenders a narrow and illiberal feeling, and causes the vast treasury of truth to be ransacked rather for the support of party and transitory interests than for the indestructible and eternal wants of a progressive civilization. We do not deny that there is much to justify this statement in the present aspect of the religious world amongst us, but it only endears to us still more those frequent and cheering instances in which we find that the liberty granted to each one in our country, instead of being abused to the purposes of mere indi-

vidual interest, is made to subserve the good of all. It becomes then an animating and delightful spectacle to behold the most universal interests followed with all the energy of individual conviction, and the spontaneity of a freely chosen form of action.

These are the feelings which the Lectures before us have awakened within us; for however we may differ respecting the best means of carrying out a scheme of liberal education, we cannot restrain our feelings of admiration at the voluntarily chosen advocacy of religious truth rather than party sentiment which distinguishes not only the learned Professors themselves, but also the liberal minded men who have furnished the pecuniary resources necessary for such an undertaking.

Though the Lectures are inaugural, and may therefore be regarded in some measure as containing rather the promise than the performance, yet we cannot thus look upon them: to us, they seem rather as a solemn pledge, which, guaranteed by more than half a life's devotion to the object, contains within itself the certainty of its fulfilment, and we cannot help congratulating the youth who receive in this Institution their indoctrination into the more recondite branches of Theology, that while they will never have to listen to the harsh and discordant tones of personal authority, yet they will not be without the influence of that high and nobly guiding power which ever resides in deep and earnest conviction, serious and matured thought, warm and enlightened piety. Nor does it seem as light testimony in favour of the liberal and judicious sentiments generally prevalent among the Sect of which this theological Institution may be regarded as the organ, that though for so many generations conscientious scruples have deprived their ministers of the advantages of University Education in their native country, yet they are nevertheless able to stand before the Public endued with all that recent learning, which literary leisure as well as laborious investigation could alone place at their command. The sentiment, that the unchanging eternal interests of truth rank far higher in importance than any given form of it, however dear to the individual mind, is clearly and strikingly expressed in the concluding passage of Mr. Wallace's Lecture.

“However strong our prepossessions in favour of any religious sentiments may be, (and none of us is entirely free from such prepossessions,) every single-minded Christian will prefer truth to system. In all his inquiries, truth will be the one object to be sought. To aim at anything short of this, were to practise on one's self the grossest of all delusions. Next to virtue, truth is the most valuable of all earthly acquisitions; and whatever may be the aim of other teachers of theology, for myself I can say, that I have no higher ambition in the situation to

which I have been appointed in this institution, than to act as a pioneer in leading others on to truth."

The following short sketch of the plan of instruction about to be pursued, shows us how the free and candid method of imparting positive knowledge, while the mental powers of the learner are allowed unfettered exercise, can be rendered available for the practical wants of the youthful student.

"There is nothing novel in the assertion, that instructors in every other branch of knowledge are careful to direct the attention of their pupils to universally recognized principles, and regard the consideration of disputed questions as a matter of secondary importance. Nor has any sufficient reason ever yet been assigned, why the same plan should not be adopted in teaching Theology. Unfortunately however, for the interests of sacred truth, this is the only department of human inquiry, in which generally received principles are abandoned, for the purpose of entering upon the discussion of doubtful points. The mind of the student is commonly pre-occupied by notions which have been engrafted upon Christianity, rather than imbued with the principles of Christianity itself; and he thus too frequently becomes the prejudiced advocate of some exclusive system of dogmas, instead of the able and faithful expounder of the oracles of God. This is the natural and unavoidable result of seeking for the fundamental principles of the Gospel in the subtle deductions of the schools, rather than in the plain and simple declarations of the New Testament. If we would understand Christianity, and gain a clear perception of the important truths which it unfolds, we must study it in the form in which it is conveyed to us in the writings of the Evangelists and Apostles. In those invaluable records is contained all that mankind can ever learn respecting the religion of Jesus Christ. The doctrinal schemes, which have prevailed in different ages and countries, owe not their development merely, but their origin, to the controversies which have sprung up, from time to time, in the bosom of the Christian Church, and as matters pertaining to the province of the Ecclesiastical Historian, it cannot be denied that they possess a high degree of interest. But beyond this I conceive they have no more claim upon the attention of the Theologian, than the speculations of the Gnostics, or the dreams of the Millenarians."—p. 39.

Mr. Wallace's course extends over three years, and comprises the Evidences of Natural and Revealed Religion,—the criticism and interpretation of the Old and New Testaments,—with Scriptural Geography and Antiquities.

Mr. Tayler in his course of Ecclesiastical History adopts the same liberal views, and deeply penetrated with the conviction, that truth is one, though its manifestation may be multiform, purposes to make the portrayal of the varied external forms of Christianity subservient to the development of its grand and leading principles, and at the same time indicative of the vastness

of that power, "which has given birth to new forms of society and manners, called into existence a sublimer art, and holier poetry, a more varied learning, a profounder philosophy, and a more comprehensive philanthropy; the influences of which, working in a thousand different directions, and manifesting themselves in an endless variety of forms, have contributed to make the civilization of Europe what it now is."—p. 10.

This power of seizing upon the permanent in all its varied external manifestations, and of honouring the eternal in all its transitory forms, Mr. Tayler informs us is the peculiar glory and privilege of our German Brethren.

"Their spirit of indefatigable research, their profound philosophical attainments, their sagacity in interpreting the most obscure monuments of the past, their ready sympathy with the various manifestations of our common humanity, their deep and reverential sense of the moral and religious, apart from all sectarian predilection for the outward and conventional, pre-eminently qualify them for penetrating into the heart and mind of antiquity—for understanding the feelings, and doing justice to the conceptions of states of society long passed away, and for recognizing in a multiplicity of ever-changing forms, the presence of the universal and eternal."—p. 18.

But we rejoice that this enlarged and truly Christian spirit bears not the exclusive stamp of one nation's utterance, but often speaks forth in our native tongue, and the Author of the *Eulogy* has shown his full sympathy with it by his complete advocacy of the principle that good is to be found in all the forms of our common human faith.

"In fact, no man's opinions can be formed purely and simply by the teachings of Scripture. Those teachings yield a different result, according to the strength and direction of the light that is cast upon them, and the mass of ideas with which they can be compared, previously existing in the mind, that is brought to the interpretation of them; and thus the Providence of God, through the events and influences which affect the views and characters of men, always has co-operated and always must co-operate with the word of God in determining the religious faith and the religious observances, both of individuals and of communities. Inattention to this plain fact—the weak side of Protestantism—has kept up the spirit of a contentious and unprofitable Sectarianism, for which perhaps no more effectual cure can be devised than a calm and impartial survey of the History of Christianity. When we have traced the progress of our religion through the lapse of ages, and marked the events which have modified its outward character, the changes in manners and laws, the political revolutions, the rise and decline of literature and philosophy, the influence of powerful individuals in one age, and of rapidly awakening classes in another—with which the conceptions of Christianity, its effects on practical life, its doctrines and its

usages, have ever exhibited a quick and ready sympathy—we shall hesitate ere we ascribe to obstinate prejudice or wilful perversion, many opinions and practices which we may now justly reject as erroneous, but which may have had their use and their necessity in a state of things which has ceased to exist. From the same enlarged survey of events, we attain to a clearer understanding of the origin, the historical significance, and the present position, duties and prospects of our own and other Christian Communities, perceive more distinctly the relations which subsist between them, discern the truths and capabilities which they possess in common, and the errors and weaknesses which are peculiar to each, and so prepare our minds for cultivating and exercising, under the forms and the institutions which we inherit from our pious forefathers, and from which we ought not lightly or needlessly to separate ourselves,—that love of truth and goodness for their own sakes, and that spirit of peace and charity towards all men, which, as they become governing principles in the world, will gradually approximate the scattered members of the body of Jesus Christ, dissolve the prejudices which now repel them from each other, and will we trust, at some future day, cement them in mutual kindness and recognition, and realize the beautiful idea of Christian unity.”

We certainly think that it is not an undue partiality to his own province which leads Mr. Tayler to value so highly the important and too often neglected study of Ecclesiastical History, but we also see with pleasure that an appreciation of the sentiments and motives of others is united with those “strong and decided convictions of that which is permanent and essential in Christianity,” without which it degenerates into indifference and unconcern, instead of being the language of true Christian charity. The following passage we quote to show what are those positive elements of Christianity most valued by the Author:—

“Christianity stands out distinct and prominent from all other religions, in the complete fusion which it exhibits of the moral and religious elements of humanity. In its revelations of the infinite and the eternal, the speculative and the imaginative are kept constantly subordinate to the moral. We come, if I may so express myself, to the *religion* of the Gospel through its *morality*, as manifested in Christ: we cannot separate its religion from its morality. Christianity is revealed in Christ,—in the words, actions and character, in the outward expressions of the inward life,—of a perfect man, living in complete harmony with God, exhibiting God and man as spiritually one. From the religion of Christ being thus bound up and identified with his life, from his separating himself so entirely from the ordinary interests of the priest, the politician and the philosopher, and bestowing all his solicitude on the moral and spiritual in man,—the original Gospel exhibits a remarkable independence of all outward forms, it is almost a disembodied spirit; it is the purest essence of devotedness to the universal Father,

and of unshaken trust in immortal life, expressing itself in simple, earnest, thorough goodness—in the ceaseless endeavour to make men one with each other and with Christ, as Christ was one with God. Hence the supreme importance of the evangelical biographies, which reveal the Life and Spirit of Christ; hence the weight and significance of the Apostolic doctrine, that spiritual redemption is only to be found in communion through faith, with the risen, glorified and perfected man Christ Jesus. This independence of all outward forms, this resolution of Christianity into the person of Christ, is the circumstance which fits the Gospel to become an universal religion. Its unchanging and essential spirit, springing up in the believer's heart from profound sympathy with the mind and work of the Redeemer, may subsist under a great diversity of outward forms, serving as the material vehicle by which it is brought into contact with the world of reality. Whatever there is of mere forms, even in the communications of Christ and his Apostles, belongs to their age and not to Christianity."

The Course of Ecclesiastical History is completed in two years, and after an introductory sketch of the most important developments of religion in the Heathen World, and of the history of Hebrew Monotheism, is comprised in four periods,—1st, the conflict of Heathenism and Christianity till the age of Constantine; 2nd, the growth of the Ecclesiastical spirit, the division of the Eastern and Western Churches, and the history of Mohammedanism, to the age of Charlemagne; 3rd, the Papal Hierarchy, the Schoolmen, the Crusades, the Reformation; 4, the History and reciprocal action of Protestantism and Catholicism, from the Reformation to the French Revolution. In each of these periods, "the political and social condition of the age, the propagation and internal development of Christianity, the rise of Sects and Heresies, and the reciprocal influence of Christianity and Civilization, are brought successively under review."

In the Lecture by Mr. Robberds, introductory to the courses on Pastoral Theology, and the Hebrew, Chaldee and Syriac Languages, we find the same candour of sentiment, though the subject brought under discussion is more directly connected with philological than theological interest. The re-introduction of vowel points into the study of Hebrew, shows the resolute abandonment of a sectarian bias, which had become almost venerable from the illustrious non-conformist names, who had thrown over it the sanction of their authority. But let no one suppose that therefore the controversy has been without a moral and intellectual significance. When men are determined to throw off a tyrannous and usurped authority, they frequently crush relentlessly the form in which it appears; but when time has shown that the same form may become valuable when

embodying a different spirit, they resort to it again: but it would be as absurd to suppose that because Louis XVI. was a King, and Louis Philippe is a king, that therefore the French Revolution is devoid of any practical and permanent result, as to imagine that the deep-rooted and firm opposition to the old superstitions connected with the Masoretic Readings has been without influence on the present enlightened and judicious system of interpreting the Hebrew Scriptures, although a far-sighted criticism now avails itself of the aid afforded by those ancient Jewish Scribes in recovering the living tone of former times, and in causing to burst on the wondering ear the deep and powerful utterance of a long-departed era of civilization. There is something unspeakably solemn in those deep-drawn tones, moving in an eternally-closed circle of few and simple and equally-measured sounds; it speaks to us of the times when the very action of speech itself was an effort, and instead of language being the plastic, varying symbol of a varied mental life, it becomes the concise interpretation of a simple, unchanging form of existence. The very tones of such a language are instinct, with the power of a stiff unchanging majesty: they awe and penetrate rather than refresh and cheer the mind, and, like some of the grander forms of Egyptian art, they inspire a vague awe, in which the presence of the sublime atones for the absence of the beautiful. Indeed, the rigid and constrained, yet withal majestic figures, which eastern art has preserved to us, can alone enable us to realize a period of which the deep and solemn sound of the Hebrew tongue formed the appropriate living symbol.

While we find so much to admire in the train of thought in this lecture, it may seem captious to object to an isolated expression; but we cannot subscribe to the opinion that learning without the points is a "certainly easier method." It is without doubt easier to learn from a good master without the vowel points, than, as a "self-directed learner," to add these; but when explained and illustrated by the voice of the teacher, nothing can exceed the beautiful simplicity of this method of attaching vocal sounds to the rugged consonants. It presents throughout the simplicity of a truly logical process, and so few are the principles upon which it depends for its elaboration, that a philosophic German has adopted the method of explaining from the beginning these principles to his pupils, and thus leading them rather to re-create the language for themselves, than to learn its development from the mere process of reiteration and memory. It is much to be regretted that the learned professor has published his system in so skeleton a manner, that it requires the

living voice of the Master to impart to the pages much of their significance, but still as a compendium of first principles, or handbook for a lecturer, it excels all others which have been published, in simplicity of arrangement and practical attention to the wants of the pupil.*

Whoever has deeply entered into the spirit of Hebrew Philology has seen revealed, in their primeval development and ancient simplicity, all those laws of speech which evolved by the thinking principle, now unconsciously guide us in all the more varied forms of modern Language. In the flexibility of our present utterance, it is often very difficult to trace the principle upon which we seem instinctively to act in the rejection or admission of certain forms; but in Hebrew the unvarying radical form of each word would oppress with Monotony, and its laconic phraseology seem unpolished barbarism, were it not for the fine touches of imagination which the unpliant medium is made to image forth.

It would be difficult to say whether this whole Lecture by Mr. Robberds is more modest or judicious. We extract the passage in which he gives his views of his office as Professor of Pastoral Theology, and the spirit in which he enters on its duties:—

“ And here we are come to a sort of connecting point between the teaching of the languages which have been mentioned, and the department of Pastoral Theology; which the same individual, again much more in compliance with the request of others, than from confidence in his own fitness for the office, has been induced to undertake. Before this addition to his duties was proposed, he had intended, as he has before stated, to make the Hebrew and Syriac studies of his pupils subservient to the purpose of storing their minds, as much as possible, with the rich materials for both moral and religious edification which are contained in the Scriptures of the Old and New Testaments. He had already promised himself free range with them over the choicest fields of sacred literature, gathering the flowers and the fruits, and leaving the rough places and thorny ways to be explored and disentangled by those who might have more of both patience and skill for the task. And thus, it seemed to him, without the name of a distinct department, he might do something towards imbuing the minds of the students with the practical wisdom and deeply devotional spirit of those invaluable records, in which, notwithstanding some things hard to be

* *Hebraeische Sprachelehre*; and also *Anleitung zum Uebersetzen aus dem Deutschen in das Hebraeische fuer Gymnasien*; von Friedrich Uhlemann, Doctor der Philosophie und Theologie, der letzteren ausser ordentlichem Professor an der Friedrich-Wilhelms-Universität zu Berlin. 1839. The latter work is however particularly adapted to the wants of the student in Germany, where the pupils in the higher classes of the Gymnasiums are expected to compose Hebrew as well as Greek and Latin Orations.

understood, or capable of being variously understood, God has most invitingly revealed himself to man, and man, though with the consciousness of a sinner, yet with the confidence also of a child, has poured forth his heart unto God. In conjunction too with the other Theological Professors, he was prepared to encourage and assist the candidates for the Christian Ministry in such exercises as might seem fitted to prepare them for an efficient performance of their future pulpit services ; keeping all the while in their view, as the first and indispensable requisite for their successful teaching of religion, that they must themselves feel its power. By periodical meetings of the Professors and the Students for purposes of this kind, together with the opportunities of more familiar suggestion and influence likely to grow out of that friendly intercourse which is intended to be kept up between the two parties,—which is intended, at least, by the Professors, and will not, it may be confidently hoped, be refused by the Students ; by these means enough, perhaps, might have been accomplished of that which is thought more especially desirable for the training of Pastors and Teachers, without the formality of a distinct Professorship.

“ Since, however, it has appeared otherwise to the Friends and Directors of the College, it remains only for the individual who has consented to undertake the office, to do what he can, consistently with other and important engagements, in fulfilment of the duties which may be expected from him. But the time is so short since this additional department was proposed to him, that he is hardly as yet prepared, except very generally, to say, what his course of proceeding, separately at least from that of his brother Professors, will be. His wish certainly is, in all that he may separately attempt, as well as in all that he will do conjointly with them, to keep the attention of the students more especially alive, first of all to the necessity of being themselves religious, if they would communicate to others the spirit of religion ; and next to those portions of their acquirements, both general and theological, which will be most available for the purposes of the Christian Preacher and Pastor. This latter name, in particular, appears to him to suggest the nature of the acquisitions in which the Christian Minister should above all seek to be rich. He is to be continually feeding and nourishing the souls of his fellow-men. That which would merely inform the understanding without also beneficially acting on the heart, ought not to be, in his estimation, the most valuable kind of knowledge. That which will merely serve to deck with flowers the scenes through which the stream of existence is gliding, without also pouring wholesome and purifying influences into the secret fountains out of which are the issues of life, ought not to be with him the gift which he most covets. Every intellectual accomplishment, indeed, which he has the opportunity of acquiring, may be of use by procuring for him, as a moral and religious instructor, a greater degree of attention than he might otherwise command. But all power of this kind should be sought and exercised by him in subserviency to his main business, as one who is to feed the souls of men, to cherish and keep alive all their noblest feelings and aspirations. And this his main business, if his heart be in it, will natu-

rally keep him on the look out, through all his studies, for thoughts and facts and principles and examples, in which there is the most evident and direct tendency to refine, strengthen, and elevate the mind that can be brought to fix on them its earnest attention. More especially in his theological studies, he will be likely to perceive and seize on all those great truths respecting God and man, respecting also the duties and the hopes connected with the relation between God and man, and with the relation between the present and the future existence of man, which have the most manifest bearing on the formation of character, and the widest application to the moral purposes and spiritual wants of human life."

Mr. Robberds's course for the Oriental Languages extends over the whole five years of the student's college life, and includes Lectures on Hebrew Poetry. The course on Pastoral Theology belongs exclusively to the two last years of the Divinity Student, and embraces Lectures on the objects of the Christian Ministry,—the qualifications of the Preacher, and the requisites of the Pastor,—accompanied by such methods of training and discipline, as may have a tendency to fit the mind for the effectual discharge of the sacred duties of a religious teacher.

The Report of the College, for the year 1841-42, has just appeared, and from it we find, that there are in attendance, during the present Session, 8 regular Divinity Students,—7 regular lay Students,—9 occasional Students, attending the Lectures, in some one or more classes,—and 7 Civil Engineering Students. The total cost for the year, including some extraordinary expenses connected with removal from York, to the amount of £277. 8s. 4d., and for repairs, apparatus, and furniture, to the amount of £609, was £2,867. 2s. 3d. In the Receipts of the year, the only item entered as accruing from the College itself, is a fraction of a pound of surplus fees from the French department, the fees in the other departments making part of the scanty remuneration of the Tutors.

It now remains for Manchester and its neighbourhood to avail themselves of an Educational Institution with which no provincial Town in England, except the seats of the two Universities, can compare. It will be no small discredit to the youth of that Town, and especially the resident sons of the wealthier manufacturers, if they suffer the class-rooms of the College to remain empty, while they remain ignorant of the various knowledge that is there taught. It will be an abiding disgrace, and in after years a source of bitter remorse, if such advantages are neglected. Is it possible that any young man in Manchester, who can find or make the time, will suffer himself,

or be suffered by his friends, to let both the season and the opportunities of instruction pass by him unheeded? How many are thirsting for knowledge, to whom no such sources of supply are accessible! In Manchester, the largest Town in the United Kingdom, London alone excepted, shall the supply be provided, but the appetite be wanting?

We trust that no such stigma is to rest upon the young men of Manchester,—no such evidence to be furnished to the world of the illiberalising tendencies of their daily interests and pursuits. A man devoted to trade and manufactures especially requires the widening and elevating influences of Literature and Science to impart a dignity to his moral and intellectual life, and to give him the true use and enjoyment of himself. We cannot conceive a more valuable or delightful interest for a young man engaged in Commerce, than that mingling of higher thoughts and wider views which would be derived by an attendance, each year, on some one of the Literary and Scientific Classes,—History, Natural Philosophy, Mathematics, Mental Science, Classics, and the History of Literature. By the easy sacrifice, each year, of the time necessary for a single class, a very complete education might be gradually obtained even by those most bound to business. Shall it be said of Manchester, that it exhibits an eagerness to show itself in connection with the British Association for the promotion of Science, and suffers the only institution it possesses qualified to carry literary and scientific instruction beyond the meagre limits of school education, to perish for want of students?

“It rests,” says Mr. Kenrick, “with the inhabitants of this town and its neighbourhood to decide whether such a system of instruction be wanted.” “I regard the experiment with deep interest, certainly; but also with strong hope.”

“The ground of the hope of success which I entertain is the fact, that, in proportion as a nation increases in wealth, the parent desires and seeks for his children a higher and more enlarged education than he has himself enjoyed; and that in this place, conspicuous as it is for beneficent institutions designed to correct the inequalities of society, or remedy the defects of nature, to gratify and refine the taste by exhibiting the productions of art, or to encourage the cultivation of literature and science, nothing has till now been done to provide a suitable course of study for that important period of life which intervenes between school years and manhood. Such a course, it appears to me, that this great community needs, in order to complete its institutions of education. If there be any valid reason why Glasgow should be the seat of an university, while Manchester remains entirely destitute of the means of academical education, it must be sought for in some other circumstance than their differ-

ence in population, wealth, and public spirit. And if we compare the districts in which they respectively stand, the argument will become much stronger. Such a course of instruction is an aid at once to the rational enjoyment of life, and the effective discharge of its duties."

L. E.

Since the above pages were written, we have seen a notice of Manchester New College, and of the Introductory Lectures, in the Eclectic Review for February last, which exhibits so much liberality of feeling, and so earnest a desire that the College should be used for purposes of literary and scientific Education by the general Public, that we are satisfied that such a recommendation coming from such a quarter will be gratifying and interesting to our readers. We must correct one mistake, however, into which the Reviewer has fallen. Unitarianism is *not* taught, and never was taught, in any department of the College,—nor to any student within its walls. The Theological Education is not *Sectarian*. It gives the knowledge and the mental training, and the furniture of learning which enable a mind to have an independent opinion, and to form its conclusions for itself. It lays before the Students fully and impartially the whole evidence, and aims to form a mind capable of weighing it,—but it does not *teach* controverted dogmas, nor cast the weight of the Professor's influence, authority, and opportunities into the scales of Opinion. Unitarianism may be the general result of this full, unbiassed, theological training,—but it is not *systematically* taught,—nor is any *ex parte* influence used to make Unitarians. With this single correction we have great pleasure in extracting the following notices from the Eclectic Review, the principal organ of the Independents in this country:—

"We have much pleasure in calling the attention of our readers to certain changes which have been recently effected in the College in which these discourses were delivered. It is the same, and yet not the same, with the Institution known by the name of York College, formerly located in the city of York, under the superintendence of the Rev. Mr. Wellbeloved. That College, as is well known, was Unitarian, and was originally designed for the education of young men destined for the ministry in that denomination. 'It was thought desirable, however, for many reasons, not to confine it exclusively to this object; but to extend its benefits to those who were likely, in future life, to devote themselves to secular employments.' Still there can be no doubt

that the teachers, students, and supporters of the institution were almost exclusively Unitarians, if, indeed we may not use the term without any qualification whatsoever. * * *

“We have said that Manchester New College is the same, and yet not the same, with that of York. It is so far the same that the tutors, students, and funds of the one institution have been transferred to the other. It is *not* the same, inasmuch as several most important changes have been made in its constitution. The course of *general* education has been greatly enlarged; while the literary and scientific department has been entirely separated from that of theology, and thrown open to individuals of all denominations. Further, the theological professors are paid out of an entirely separate fund—no part of the fees paid by the Students in the general department being appropriated to their support; and lastly, by recent regulations, it is at the option of the orthodox denominations to exercise an equal influence with the Unitarians even in the ‘theological department;’ there being nothing to prevent the appointment of a theological professor to teach the system of doctrine of any such denomination, provided that such denomination secure his support either by a separate fund, or by the fees of the students it may consign to his instruction. These are, unquestionably, great improvements; and in consequence of these, Manchester New College can no longer, with propriety or justice, be represented as exclusively Unitarian, but is rather a SCHOOL OF GENERAL EDUCATION, freely thrown open to the public, with this peculiarity,—that it may stand connected with any particular systems of theological education which different denominations of religionists may prefer;—the professors in such departments being supported either by separate endowments or by the fees derived from their classes, and no student in the literary or scientific department being compelled to give any one of them the smallest fraction either of his time or his money. The character of ‘Manchester New College’ is therefore, in its general constitution, closely assimilated to that of University College, London, with this remarkable difference—that whereas on the former *any* system of theological Education may be engrafted, (under the conditions aforesaid,) the latter excludes theology altogether. While the one is exclusively a school of literature and science, the other provides an education as exclusively scientific or literary for those who desire it, but with the understanding that theology may also be taught according to any system of doctrine whatsoever, provided those who teach it are supported by funds entirely distinct from the funds which support the department of general education. Looking at the scientific and literary department

alone, 'Manchester New College' differs not at all in its constitution from University College, London.

"These, we again say, are great improvements. A College exclusively Unitarian, must of course, according to our views of Christian doctrine, be a great evil, and we must rejoice therefore at any changes by which it ceases to be such. We shall still lament that Unitarianism is taught in any way or to any extent, and with our opinions we cannot do otherwise. But we must say again, that the improvements we have detailed, are not only unquestionably great, but seem to have been dictated by a commendable spirit of liberality. Nor is there any reason (now that the exclusive character of the institution has been so completely abandoned) why the religious public, if it so pleases, may not make it a very important instrument of general education. It may be, that the bulk of its supporters are, at present, Unitarians; but that is no reason why they should continue to be so,—for any one may subscribe that will, and not one shilling need go, directly or indirectly, to the maintenance or propagation of Unitarian Sentiments. In the same manner, though a majority of the present Committee may be, for aught we know, Unitarians, the public can impress on that Committee whatsoever character it will, it *being* no self-elected body, but created by the votes of the whole body of subscribers. It is for the public therefore to decide, whether the majority of the committee shall be orthodox or Unitarian, for this must inevitably be determined by the general character of the constituents. Of the right of the Unitarians to maintain and propagate their peculiar opinions, there can be no doubt; other parties have an equal right to propagate theirs, and we trust that the rights of all, in this respect, will be ever considered inviolable. But so long as each of these various parties supports its own system of theological education at its own proper cost, and interferes not with the arrangements of the general school, that general school must be considered the property, not of a sect, but of the public, and may be supported by the public generally, like any other useful institution with which peculiarities of religious sentiments have nothing to do, and with the management of which such peculiarities are never allowed to interfere. In order, however, to insure such an institution a sufficiently broad basis of support, to give the public sufficient confidence in it, and to secure it against the predominant influence of any one party, it is necessary that its officers, committee and subscribers should not be confined to any one Sect. Indeed, unless it be clearly seen that it is *not* under the influence of the Unitarian party, the public confidence

will not be given to it, and by consequence, that extensive support will not be granted to it, which its change of constitution is designed to conciliate, and without which, indeed, the change will have been made in vain. That there seems at present no disposition to recede from the liberal declarations implied in the recent changes themselves, we may infer from the fact, that three out of the five professors in the general department are orthodox. But it will be no more than fair to suffer the Committee to make their own statement of the plan on which it is designed that the College shall be conducted."

"The theological department of the College is entirely separated from the literary and scientific. It was the condition of its establishment that no test of religious belief should be exacted from the students, and this condition has been observed, not only in the letter but in spirit, in all its regulations. As the students do not live within the college-buildings, the religious exercises and instructions of those who are not preparing for the ministry will rest entirely with their own friends, or those to whom they delegate the office. The theological professors will open their classes to any who may desire instruction in Biblical criticism, in the evidences of natural and revealed religions, in oriental languages, or in ecclesiastical history; but such attendance will be entirely voluntary. Should the case hereafter occur, that any parties who support the College, are desirous of the appointment of another theological teacher, who shall expound their own views to students of their denomination, there is nothing in its constitution to hinder the Committee from acquiescing in such appointments, provided that adequate funds are furnished, and that attendance on the lectures is not made compulsory. It is also one of the regulations of the College that no part of the remuneration of the theological professors shall be drawn from the fees paid by students who do not attend their lectures. In the case of students who may come from a distance to reside in Manchester, while prosecuting their studies at the College, the Committee offer their services in pointing out suitable places for lodging and boarding. A plan has been adopted, by many of which their habits, in regard to the disposal of their time, may become known to the professors, and reports will be made at stated intervals to the friends of those who are under the discipline of the College, including, besides this point, their regularity of attendance on lectures, and proficiency in their studies. Having thus made known their course of study, and plan of discipline, the Committee of Manchester New College earnestly call on the public for their support. They appeal, not exclusively to any one denomination or party, but to all the friends of academical education, conducted upon the comprehensive principles which they have assumed as their basis. The removal to Manchester and the increase of the number of professors, has rendered necessary a great additional expenditure, and the enlargement of the plan of study makes it expedient to provide a philosophical and chemical apparatus, far exceeding in extent and costliness what the

college previously possessed. The increase of the library, especially in the scientific department, although not equally urgent, is highly desirable. The experiment which the committee are making cannot therefore be fully and fairly made, or continued for such a length of time as will afford an accurate test of its prospect of success, without liberal support, in the form of new subscriptions and benefactions. These will be appropriated exclusively to the literary and scientific department in all cases in which the donors and subscribers express such a wish."

ART. IV.—THE SMALL-LOAN SYSTEM.

MANY analogies subsist between the animal and the social system. Among them, we may notice the tendency which certain states have to generate disease; and the tendency of disease itself to develop the knowledge of its causes, and, more or less, the means of prevention and cure. Social evils are the diseases of society. Take, for a type of these, the tendency of an over-teeming population to multiply the numbers of those who have no capital at their disposal. There are multitudes, in every large community, who are in the affecting condition of having been born into a world in which they *have nothing*, and of being members of a society in whose blessings and advantages they have the smallest possible share. Among these will of course be found great numbers who have, at least, the average share of industry and application, and perhaps more than the average share of native intelligence, with a strong desire of raising themselves above the pressing and bruising necessities of their daily lot. They look around them, but it is upon a friendless world. They feel that, with a little assistance, they could do something to serve or even to raise themselves; but they know not where to turn for the means of making a beginning. Their own daily earnings are consumed in the purchase of daily necessities; and, if they have laid up any thing, it is frequently in some Sick or Burial Club, which only provide for the contingencies of Sickness and Death.

Individual benevolence cannot meet these wants; that is, it cannot meet them in a purely eleemosynary form. And though the venial enthusiasm of benevolence might suggest the wish, that means for *thus* relieving the wants of the poor were at command, yet experience, leaving the *feeling* as warm and vigorous as before, would expose and correct the erroneousness of the *views* thus connected with it. A great truth is gradually making its way into light and influence. It is, that to do good, it is not enough to give money, or to give it liberally and kindly. It may be a more difficult, as well as a more humane and benignant act, to withhold money than to bestow it. He who cannot spare a shilling, may do more good than he who is prodigal of thousands. The only good deserving the name is that by which we enable and assist our fellow-creatures to benefit themselves and each other. How best to effect this is the proper study of the philanthropist. All the discourses of philanthropy take this problem for their text. A great principle

is given us; but it is given us in a theoretical form; and we have to follow it out for ourselves into its practical applications. The whole proposition stands thus:—Given, the poor of a great and mixed community; and the principle that, to do them good, they must be taught and aided to do good to themselves; how is this most effectually to be done?

The solution of this proposition is far from being simple. It divides itself into many branches. There is no compendium, no short cut, no royal road to the common and splendid end. There is no single and sweeping cure for the complex evils of a state like the present—of imperfect civilization, legislation, and religion. To prescribe any approximation to such a cure, must belong either to a more advanced philosophy, or to a more daring empiricism. We are too early for the one, and too earnest for the other. All we can do is to indicate what appear to us some of the best existing means of remedial, preventive, and prospective beneficence. On one of these we now wish to make a few observations. We refer to the Small-Loan System. We have already sketched the case of a labouring man, industrious and intelligent, but without funds or friends, who wants to obtain a little assistance to trade upon, either by taking it into his own business, or by having it managed, during his absence from home, by some trusted and competent member of his family. Of such cases there are many hundreds in every considerable town. But as far as respects all ordinary institutions, these deep and fine wants would have been felt in vain. Here and there, a poor man, placed in fortunate circumstances, might have found some friend, who was able and willing to advance him a sum for such a purpose; but, in the great majority of cases, it is evident that there could have been no hope or chance of obtaining it; and that many an honest and hard-working family must have suffered much from the want of that little capital which, *could* it have been obtained, would have been both well used and thankfully repaid.

To meet this want, the Small-Loan Fund has been instituted. A Society is formed, by the members of which a certain capital is given or lent (the latter the better), which is lent out in various sums, usually from £1 to £15, to the labourers, artisans, and others, who apply for them, and who can satisfy the Society (which works by an Agent and a Committee), that their claims are proper, that their means of repaying the weekly instalments are promising, and that the friends whom they are required to bring forward as sureties for the fulfilment of their engagements, are such as to secure the institution from final

loss. Printed questions are put into the hands of every applicant, on the accuracy and general character of the replies to which the success of the application in a great measure depends. From every loan a certain sum is deducted, being the interest on the amount, taken in the way of discount. The rate of the interest so taken is regulated by Act of Parliament. Abstractedly, it is *high*; but on these small sums it appears but as a trifling deduction. Sums lent to the Society are paid for at the usual rates of interest; and, as the capital circulates twice, thrice, or oftener in the year, the difference between the interest *taken* and the interest *paid*, together with the sums charged for the forms of application, gives the Society an income, which (supposing its capital between £1,500 and £2,000) will not only defray the expenses of stationery, agency, &c., but leave a large balance of realized overplus, to be applied to charitable or any other purposes.

This succinct outline of the structure and working of the Loan Fund will make one interesting circumstance apparent. In the common sense of the term, it is not a *charity*. It compromises no man's independence. It depreciates no man in his own esteem. This is, in our eyes, an important and honourable distinction. No injury is done to the community, because none is done to the individual. He is assisted, he is befriended, but he is not degradingly relieved, or painfully obliged. He offers character and security for the accommodation of a small capital; and, by the circulation of that capital, he not only benefits himself, but the institution. This is an important distinction of the system; and we would have it kept in view by all who make it a subject of investigation.

Sensible, in some measure, of the public advantages of this system, the Legislature has placed it under the safeguard of a special Act of Parliament. By this Act, the summary recovery of any debt due to any such Society (and the whole balance of a loan may be demanded on any breach of the conditions on which it was obtained,) is provided for, on the application of any officer of the Society, to a Magistrate, who gives the defaulting parties the alternative of immediate payment with costs, or a warrant of distraint upon their goods. To place any Society under the protection of this Act, it is only necessary that a certificate should be obtained from the Barrister appointed by government for this purpose, as to the conformity of its rules and regulations with the requisitions of the statute; after which certificate, the Rules have all the force of local and special laws.

That the system should be placed under the superintendence

and protection of the Legislature is a matter of the most obvious expediency; and this Act of Parliament, with the official revision of the Rules, have been found of very valuable service. But this part of the system still labours under defects and imperfections. The Act, which applies to England and Wales, does not extend to Scotland; so that, we apprehend, if a Loan Society were established north of the Tweed, it could not, at present, be placed under the statutory protection. Again, the Act which regulates the Loan Societies of Ireland, differs, in some material particulars, from that which applies to England and Wales. The Irish Act has one great superiority: a Central Board of Superintendence has been connected with the operation of the Loan Societies of Ireland, to which are entrusted some very useful powers. These powers have not indeed been found sufficiently ample for the proper fulfilment of the trust; but still the existence of such a Board is manifestly a great improvement. The establishment of such a Board, with well-defined and liberal powers, and under the immediate inspection and control of the Legislature, would be of essential utility to the Small-Loan System in England. As it is, the certificate of the Barrister, and a return which is required annually to be laid before Parliament, are the only checks which are exercised by the administration of the country upon a system, which, like every other of human device, cannot be so inviolably good as to admit of no abuse or perversion.

Numbers of Loan Associations have been formed, and placed under the protection of the law, which have no other views than those of private emolument. The funds of many of them are administered with great correctness and uprightness; but in many of them the mercenary principle is too strong to allow of their being managed without much public and private detriment. Seeking only for large profits and safe returns, loans are frequently made for purposes to which no high-principled association would give sanction, but which meet the sordid views of those who have no other. In London, it is well known, that many of these Societies hold their Meetings on the premises of Publicans, who benefit, in various ways, by the mischievous connection; and, in several instances, proposals have been issued by so-called Loan Societies, which have ended in the abrupt disappearance of the managers, with the harvest gathered in from the hopes of folly or misfortune.

Can it be doubted, that the *power* of producing these abuses, even were it much more rarely exercised, is one which ought not to exist, or which should only exist (if it *must*) under a steady and sufficient control? The loose and distant superin-

tendence, now exercised by the Legislature, is not to be considered as at all answering to the need. A discretionary but responsible power, of a much higher order, is one of the most pressing desiderata of the system. And for obtaining such a power—for consolidating and universalizing the different Acts, and subjecting the execution of them to a common Central Board of Reference, Supervision, and Correction—a more promising period could not perhaps be chosen than the present. The Loan-System has many friends in the high places of Society. The Duke of Wellington is reported to be strongly favourable to it. Many of the nobility, clergy, and leading men of Ireland, are personally engaged in its service. In Scotland, we have reason to know that some benevolent and influential men have been desirous of seeing the Loan-Act extended to that part of the kingdom; and they would, of course, be anxious to have it carried thither in its least imperfect and exceptionable form. And among the English members of the House of Commons, as well as among those who take the lead in English society, there are many enlightened and philanthropic men, who are aware both of the benefits of the system and of their concomitant evils. We cannot, therefore, but think the present a very hopeful time for bringing the subject properly under the notice of Parliament, and endeavouring to place the whole system under more favourable circumstances, both of privilege and restriction.

The agency of these institutions is already so widely diffused, and so influential, that the sooner it is brought under Parliamentary consideration the better. A pamphlet is before us, which contains an account of nearly One Hundred Loan Societies, existing in the Metropolis alone. These do not all belong to the *Small-Loan System*; many of them undertaking to lend out sums to the amount of some hundreds of pounds. Even of those which confine themselves to the parliamentary limits, a portion only appear to be enrolled under the Act: the rest take care of themselves, by exacting sufficient security, or obtain indemnification by the common processes of law. In Ireland, the Dublin Board has under its superintendence between three and four hundred Loan Societies, and will not probably be very long in doubling that number. An enormous capital is circulated by means of these Societies; but we apprehend that they are managed with very different degrees of usefulness. Several English cities and towns have opened similar institutions for the benefit of their labouring populations: we can notice but a few of them, with which accident has brought us acquainted. For many years past, a Loan-

Society has been conducted at Tunbridge Wells, chiefly by the personal and indefatigable exertions of one gifted Lady,* who has lately declined to receive any further contributions to the Fund, because its original and realized capital is deemed quite enough for the wants of the town. There is also, we understand, a Loan-Fund at Brighton, in connection with the District Provident Society of that town. The affairs of both which institutions, are, we believe, transacted on the same premises, under the able and energetic superintendence of Mr. D. King. In Liverpool a Friendly Loan Society† has been operating for more than two years, and has done extensive and valuable service. There is, in the same town, another Friendly Loan Society, which is connected with the local Savings' Bank, and which is so valuably conducted, as to be a great public blessing. Other associations of the sort have also been set on foot in the same town; but as they are chiefly carried on less upon the principle of doing good than of making money, we need at present do no more than advert to their existence.

During the past winter the efficacy and the safety of these Societies must have been everywhere severely tried, in consequence of the general depression of trade, and its necessary results among the labouring classes who depend upon it. We have read, with aching hearts, the accounts of the distress that has prevailed in many of our large towns, where no such institutions are in existence; believing, as we do, that, by their instrumentality, these fearful times might be deprived of a portion of their terrors. In Liverpool, this has been proved upon a very extensive scale. Numbers of large families must have wanted bread—hundreds of the industrious poor must have *sunk* all they had, of any use or value, at the pawn-shop—had they not had this, THE POOR MAN'S BANK, to apply to, and, bringing to it, not their goods, but their characters, their circumstances, and their friends, obtained from it what enabled them to preserve or redeem their property, to maintain their social footing, and to provide for their families. One of the most affecting circumstances to the conductors of these institutions, is the small amount of that which does so much good. Three, five, or ten pounds, will often draw the sting of a hard winter. And the capital so used, instead of being sunk in the act, returns again and again, with moral as well as fiscal interest upon it, to be sent forth anew upon other missions of benefi-

* Miss Chaloner.

† It owes its origin to Lady Noel Byron, whose Loan of £50 for this purpose was the original nucleus about which has accumulated the whole present capital of the Society.

cence, and to circulate through all the recesses of the poor man's world. Gladly would we avoid every thing that might appear like declamation; for it is our wish only to give a plain business-like statement of the nature and workings of these institutions; we check the pen, therefore, where we fear we might use it too warmly; and return to that course of simple explanation, which will make perhaps the most general, as well as the most practical impression.

We have spoken of the safety of the capital thus invested. It may be asked, Is this *perfect*? We have no hesitation in saying, that if there be any thing like honourable and prudent conduct in the managers of such Societies, the capital must be as safe in their hands, as in the Government Savings', or any other Banks. No sum is lent from the Loan Fund, for which the character and property of three or more individuals are not held in pledge. A few scattered losses may perhaps be incurred; but they fall upon the *profits*, and not upon the principal; and are so small and rare, that they tell as nothing against the relatively large amount of realized gain. Between 27th December 1839 and 3rd January 1842, the Liverpool Friendly Loan Society has circulated £12,749 in 3,109 loans; upon all which mass of business, the solitary loss has been one of £1. 9s., which took place at a very early period of their transactions. And the managers of the Society have no fears of its working less securely. They have been fortunate in obtaining the services of a very active and intelligent agent; and the gentlemen who form the Committee-Board of the Society having been unremitting in their watchfulness over its interests, the result has been, that a vast amount of real social good has been done, with an unspeakably small intermixture of evil. The labouring classes themselves *bank* largely with this establishment, and some have even drawn out their cash from the Savings' Bank, to deposit it anew with the Trustees of the Friendly Loan Society, with the avowed design of placing their money where it would be equally safe and do superior good. Their confidence is not misplaced. Their money *will* do good; and it will be circulated without any risk of its failing to return. We should, however, be cautious in advising any working-man to make this last experiment. No law can guard against the possibilities of unprincipled and interested conduct; and every Society must depend for its trustworthiness, less upon legal defences, than upon the character, judgment and application of those who direct it.

We may briefly advert to two valuable consequences which result from these institutions, when properly conducted. One

of them is, that they tend, directly and decidedly, to raise the standard of character, to place a premium upon good conduct. Character, as well as probable solvency, being strictly inquired into by the Society, and it being found that cases are uniformly rejected in which the shadow of past and present misconduct rests upon the applicant and his prospects, there is, of necessity, another motive given to the labouring classes, for that consideration of their ways, which has hitherto, we fear, been too often lost sight of, in the obscurity of neglect, or the recklessness of despair.

The other tendency referred to is that of binding the operative classes more kindly and firmly together, by an interchange of mutual good offices, which are not likely to be unappreciated or forgotten. He who becomes a surety for the integrity of his friend, at a time when much depends on that friend's obtaining his assistance, will have secured himself an interest in the bosom of the individual so obliged, which will be a source of kindly feelings towards him, possibly for the remainder of their lives. In time, perhaps, he is called upon to reciprocate the kindness; and this, instead of cancelling the obligation, will, in most cases, both deepen and endear it. Acts of mis-called charity have often a decided tendency to generate invidious and malevolent feelings among their objects; and it is a test and proof of the soundness of any embodied principle of beneficence, that it carries moral good along with it, and develops no feelings at variance with those in which it originated.

The Friendly Loan Society in Leicester Square, London, (which is patronized by the Queen, and many of the leading persons of the country,) adopted the excellent practice of applying to those who had received the benefit of the institution, for written statements of the kind and degree of service which the loans had rendered them. These statements were usually contained in the form of letters addressed to the Secretary of the Society. Many of these were most interesting and instructive documents; and there can be no doubt that the selection of them, annually printed and distributed by the Society, was of material use in drawing attention to its workings. The Directors of the Liverpool Friendly Loan Society have sought also to obtain such statements from their borrowers, and have published a selection from them in their two annual reports. These cannot, we think, be inspected without producing a conviction, that the benefits of such an institution deserve to be more widely extended. The worst of grammar and the rudest of orthography cannot obscure the great fact, of numerous families having been assisted, raised, maintained, or saved from ruin,

by the sums of money thus entrusted to them, and repaid, without a single breach of the stipulations on which they were granted. But this is not all. Deeper and more affecting incidents than those letters reveal have been made personally to the conductors of the institution, by those who, having moved in superior stations, have not been exempted from reverses and difficulties, which have brought them within the range of the Society's means and powers. Many touching romances are contained in its private history; and we have often thought of that pregnant line of poor Keates, "The poetry of earth is never dead," not as applicable only to irrational or inanimate natures, but to those murky haunts, in which Life hides its woes, and into which it is the noblest aim of Beneficence to carry the purest of its healing rays. There is a "poetry" in these haunts, which is "never dead," and to which the more we ourselves are alive, the better it will be for our own hearts, as well as for the *most* suffering of our fellow-creatures.

The shadows of sunset fall upon the flowers—its lights upon the clouds. So may forgetfulness steal over the brilliant vanities of Life, provided the rays of Evening Time condense themselves upon our long-gathered and ominous Masses of Evil; and, touching and transfiguring them by the omnipotence of Love, make the Future more beautiful for the errors and sorrows of the Past!

J. J.

ART. V.—DISCOURSES ON HUMAN LIFE. By ORVILLE DEWEY, Pastor of the Church of the Messiah, in New York. London: John Green, 121, Newgate Street; C. Fox, 67, Paternoster Row. 12mo, pp. 308.

WE hardly know how to speak of this volume so as to do justice to its eloquent Author, without also doing some injustice to its vast Subject. If the Book had no title-page, and each sermon was presented to us with no note of preparation but its text, we should have felt grateful for what was given, without abatement of interest from the absence of what was expected. It is true that the Author informs us, in his prefatory dedication, that the Discourses do not form a series, and we infer, from his account of the causes and manner of their appearance, that he does not regard them as covering the whole ground of the religious consideration of Human Life,—but still an expectation is awakened by the distinct Title of a work, which no prefatory explanations, or excellencies of another kind in the work itself, can satisfactorily extinguish. If considered as undertaking to present the religious view of human life, the book has two great faults,—it does not come sufficiently close to its subject,—and it is not becomingly simple, unaffected, grave, earnest in style. It consists of many important general views of Life, thrown together in a sketchy and oratorical form. Some of the leading aspects of human existence, and some of the most striking, and therefore most obvious and natural, reflections on its course and termination, are made the foundation of very animated and impressive pulpit addresses. Their taste may, at times, be more than questionable,—their sentiment occasionally betraying the impulsive orator rather than the true observer,—and their logic of that sentimental and declamatory character, which is the besetting sin of religious reasoners; but no man could read them, much less could have heard them, without receiving many solemn views, salutary impressions, and noble impulses. Still we wish we could say that it was a book of instruction,—that it presented a view of the religious consideration of Human Life, we will not say complete,—but even aiming at completeness. Our principal objection is, that it does not even make the effort to embrace its subject,—it presents no religious consideration of human life *as a whole*,—but deals, most effectively indeed, with some detached points, which belong to the general subject of Human Life, as every religious question necessarily does. Any set of Discourses might be entitled “Sermons on Human

Life," for it is impossible to discourse religiously at all without Human Life being the subject. Still when such a title is selected, the presumption is excited that Human Life will be presented as an organic whole,—in a series of aspects, relations, developments, stages of growth and culture, covering the whole moral field of human existence, and presenting the natural history of a Soul.

Discourses on human life we should have expected to embrace the features that are common to every human existence, abstracting those that belong to individual and professional peculiarities. The several Periods of mental and moral development, the great eras of *Education*; the order in which the faculties come forth; the training and culture adapted to each successive stage; the kind of character which should belong to each period of age; and the modifications which should take place in us as life advances, and our position, discipline, and responsibilities are changed; the relations which we hold to mankind; to the family,—the domestic affections as they spring from the bosom of parents, and surround us with the providence of earthly guardianship,—and as they spring anew from the still holier birth of Love, and, in our turn, make us, for a time, the Providence of a home; to the world, in the many connections which every man must hold with it; as having specific duties to discharge from our post in life,—as citizens,—as members of the state,—as brethren of the needy, the afflicted, the ignorant;—and as bound by our higher nature to find the means and appliances of a spiritual education in the midst of earthly circumstances, to uphold the pattern of a divine life, and be subjects of the kingdom of Heaven whilst disciplined and tempted by the World; the relations to God and to Futurity which should shape our moral view of Life, determine for us the objects of existence, direct the connections we form, and introduce into our hearts faith, energy, hope, patience, peace; *these*, the moral and religious aspects of every man's existence, we should expect to find presented, in some unity of view, in Discourses on Human Life.

The Style, also, of Discourses on Human Life, we should expect to find simple, calm, grave, dealing plainly and earnestly with real interests, finding its true power over the mind in the weight and importance of its vital subjects, without borrowed aid from art,—and avoiding, above all things, fetched or gaudy ornaments, rhetorical and airy flights, that could for a moment raise the suspicion that the preacher was not engaged with the quiet and deep *realities* of his great theme,—that his vaulting ambition overleaped the solemn and useful considerations that

come home to the business and bosoms of men. Dr. Dewey's style, which could not be considered a good one for any class of subjects, is especially unfit for those whose interest is of a quiet, grave, and profound character. It is altogether too much in the manner of the high-pressure Literature of the day. We do not say that from the pulpit it would not be most powerful and effective, coming from a man who would breathe truth and nature into it,—and of whose sincere emotions it would evidently appear to be the faithful outward form;—but it requires this to give it the stamp of genuine; and on the printed page it looks extravagant, excited, unreal, and, very reluctantly we add, sometimes tawdry. Dr. Dewey has evidently formed his pulpit style after the French School of preachers. He is, we doubt not, an assiduous Student of those great pulpit Orators. He is a man of too much genius and truth of feeling, too deeply moved himself, to be an imitator of any style,—but we apprehend that he has selected this as his Model, that it approaches nearest to his conception of the perfect in Preaching. Even admitting, which we are not inclined to do, that it is the best style for the Pulpit, it is certainly not so for the Press; and if it is deliberately adopted as best adapted for oral delivery, and immediate impression, when the sound of the thoughts can only fall once upon the ear,—for that very reason it should be cast into another form before it is delivered from the press, and, removed from the magic of the preacher's voice, eye, and soul, be committed to a judicial examination, in the reader's closet, according to the laws of the universal mind. A *speaker* may produce in us an impression of his entire simplicity even when his trains of thought appear to us unnatural,—a *book* cannot. In the one case we judge according to the natural language in the individual case before us,—in the other we follow simply the general laws of thought, and decide upon universal principles. We doubt not, if we had heard Dr. Dewey impressing his own earnest soul upon the words, we should have had nothing to object to the naturalness and simplicity of such passages as these:—

“Why is it especially ordained as the lot of man, that in the sweat of his brow he shall eat his bread? Oh! sirs, it hath a meaning.”
—p. 7.

“The personal experience of life, I say—by what strange fatality is it, that it can escape the calls which religion and virtue make upon it? Oh! if it were something else; if it were something duller than it is; if it *could*, by any process, be made insensible to pain and pleasure; if the human heart were but made a thing as hard as adamant, then were the case a different one; then might avarice, ambition, sensuality,

channel out their paths in it, and make it their beaten way, and none might wonder at it, or protest against it. If we *could* but be patient under the load of a worldly life; if we could—Oh! Heaven! how impossible!—if we could bear the burthen, as beasts of burthen bear it; then as beasts might we bend all our thoughts to the earth, and no call from the great heavens above us, might startle us from our plodding and earthly course.”—p. 49.

“Will he not be faithful—will he not be thoughtful—will he not do the work that is given him to do? To his lot—such a lot; to his wants, weighing upon him like mountains; to his sufferings lacerating his bosom with agony; to his joys, offering foretastes of heaven; to all this tried and teaching life, will he not be faithful? Will not you? Shall not I, my brother? If not, what remains, what can remain to be done for us?”—p. 52.

“Suppose that you were the greatest of the great; one raised above kings; one to whom courts and powers and principalities paid homage; and around whom admiring crowds gathered at every step. I tell you that I would rather have arrived at one profound conclusion of the sage’s meditation in his dim study, than to win that gaze of the multitude. I tell you that I had rather gain the friendship and love of one pure and lofty mind, than to gain that empty applause of a court or a kingdom.”—p. 68.

“When the sharp sword enters the very bosom, the iron enters the very soul—I see what must follow. I see the uplifted hands, the writhen brow, the written agony in the eye. But God’s mercy, which ‘tempers the blast to the shorn lamb,’ does not suffer these to be the ordinary and permanent forms of affliction. No, thou sittest down in thy still chamber, and sad memories come there, or, it may be, strange trials gather under thy brooding thought. Thou art to die; or thy friend must die; or, worse still, thy friend is faithless. Or thou sayest that coming life is dark and desolate. And now as thou sittest there, I will speak to thee; and I say—though sighs will burst from thy almost broken heart, yet when they come back in echoes from the silent walls, let them teach thee. Let them tell thee that God wills not thy destruction, thy suffering, for its own sake—wills thee not—cannot will thee—any evil; how could that thought come from the bosom of infinite love?”—p. 97.

“I have seen an old man upon his bier; and I said, ‘Hath he done the work of many years faithfully? hath he come to his end like a shock of corn fully ripe? Then all is well. There is no evil in death but what life makes.’ I have seen one fall amidst life’s cares, manly or matronly, and when the end came not like a catastrophe—not as unlooked for—when it came as that which had been much thought upon and always prepared for; when I saw the head meekly bowed to the visitation, or the eye raised in calm bright hope to heaven, or when the confidence of long intimate friendship knows that it would be raised there though the kind veil of delirium be spread over it—I said, ‘The work is done, the victory is gained; thanks be to God, who giveth that victory through our Lord Jesus Christ.’ I have seen an infant form,

sweetly reposing on its last couch, as if death had lost all its terrors, and had become as one of the cherubim of heaven; and I said, ‘ Ah! how many live so, that they will yet wish that they had died with that innocent child!’—p. 111.

“ For want of this spiritual insight, man degrades himself to the worship of condition, and loses the sense of what he is. He passes by a grand house, or a blazoned equipage, and bows his whole lofty being before them—forgetting that he himself is greater than a house—greater than an equipage—greater than the world. Oh! to think that this walking majesty of earth should so forget itself, that this spiritual power in man should be frittered away, and dissipated upon trifles and vanities—how lamentable is it!”—p. 35.

We have multiplied these passages, because, besides the immediate purpose for which we extract them, they are, in themselves, good specimens of the peculiar character of Dr. Dewey’s style; and we have presented the whole context, not the exceptionable sentences alone, that the artificial part (as it appears to us) may be relieved, as much as possible, by the general sentiment, always true and beautiful, of the passages in which they occur. Our objection to this manner of writing is, that it is not manly, earnest, real; it is too much in the style of Mrs. Barbauld’s prose hymns; nothing but the indubitable signs of sincerity in the speaker’s living mien, could impart naturalness to such forms of address,—and they never ought to be *printed*. We doubt whether any man, except the Author, from the truth of whose feeling they have come, could read these passages through, without an uncomfortable sense of acting or reciting. We are sorry thus to observe upon an apparent artificialness in the style of a writer whom we believe to be thoroughly unaffected and genuine. We fear, however, that this rhetorical manner has injured the effect of Dr. Dewey’s writings in this country, and only our anxiety to remove any thing that could confine the circle of their influence, has induced us to indicate the modifications they should undergo in their transference from the pulpit to the press.

We have something of the same objection to make to a description of logic frequently used in these Discourses. They attempt laboured proofs of fundamental religious facts which nobody can deny, such as that “ if there is no God, no way opened for hope and prayer, no heaven to come, no rest for the weary, no blessed land for the sojourner and the pilgrim, we are but the sport of chance, and the victims of despair,—hapless wanderers on the face of the desolate and forsaken earth—surrounded by darkness, struggling with obstacles, distracted with doubts, misled by false lights—not merely wan-

derers who have lost their way, but wanderers, alas! who have no way, no prospect, no home?" Practical disregard is treated as theoretic unbelief, unbelief on conviction, and formal reasonings are employed to establish a first principle, when all that is requisite is an awakening address to Conscience, exhibiting the practical unproductiveness of the doctrine, and making it felt, that "faith is dead." Nothing can be more wearying, both to intellect and conscience, than these systematic argumentations upon unquestionable truths. What, for instance, can be more flat than the following statements of undeniable facts?

"Cut off from any soul all the principles that Jesus taught—the faith in a God, in immortality, in virtue, in essential rectitude; and how inevitably will it sink into sin, misery, darkness and ruin! Nay, cut off all sense of these truths, and the man sinks at once to the grade of the animal."—p. 41.

"A man *cannot* suffer and be patient; he *cannot* struggle and conquer; he *cannot* improve and be happy, without conscience, without hope, without God in the world."—p. 43.

We have now discharged ourselves of our critical duty, and proceed to give some account of what is contained in this volume, and some specimens of the thoughtful beauty that is to be found upon every page. We do not know any work where, in the same compass, so many just, cheerful, elevating, sacred views of Life are exhibited. If occasionally the letter killeth—always the spirit giveth life.

The first two Discourses are on 'The Moral Significance of Life,' and the not very distinguishable subject, 'That every thing in Life is Moral.' The doctrine of the former is thus summed up:—

"My brethren, there is a vision like that of Eliphaz, (Job iv. 12-16,) stealing upon us, if we would mark it, through the veils of every evening's shadows, or coming in the morning with the mysterious revival of thought and consciousness; there is a message whispering in the stirred leaves, or starting beneath the clods of the field, in the life that is everywhere bursting from its bosom. Everything around us images a spiritual life—all forms, modes, processes, changes, though we discern them not. Our great business with life is so to read the book of its teaching,—to find that life is not the doing of drudgeries, but the hearing of oracles! The old mythology is but a leaf in that book, for it peopled the world with spiritual natures. Many-leaved science still spreads before us the same tale of wonder. Spiritual meditation, interpreting experience, and above all, the life of Jesus, will lead us still farther into the heart and soul and the innermost life of all things. It is but a child's life to pause and rest upon outward things, though we

call them wealth and splendour. It is to feed ourselves with husks, instead of sustaining food. It is to grasp the semblance and to lose the secret and soul of existence. It is as if a pupil should gaze all day upon the covers of his book, and open it not, and learn nothing. It is indeed that awful alternative which is put by Jesus himself—to gain the world—though it be the whole world—and to lose our own soul.”—p. 16.

The Second Discourse is perhaps our favourite in the volume. It presents an all-important truth in those simple illustrations and homely examples which only the freshest minds conceive, and the confidence of genius ventures to employ. It is indeed the peculiar work of the religious teacher to unveil to us the moral of existence, the divine opportunities that belong to the common intercourses of the world, the spirit of heavenly beauty that resides in the outward forms of Nature and Life, in labour, in desire, in struggle, in society, in all familiar relations, in hope and in bereavement; and to establish a spiritual connection with every hour and office, every aim, anxiety and occupation of our being.

This Discourse is the most effective application of religious sentiment to the daily interests of life that we are anywhere acquainted with. We shall quote from it at some length.

“*Every thing in life* is spiritual. What is man, says Job, that thou visitest him every morning? This question presents us, at the opening of every day, with that view of life, which I propose to illustrate. That conscious existence, which in the morning you recover from the embraces of sleep—what a testimony is it to the power and beneficence of God! What a teacher is it of all devout and reverent thoughts! You laid yourself down and slept. You lay, unconscious, helpless, dead to all the purposes of life, and unable, by any power of your own, ever to awake. From that sleep, from that unconsciousness, from that image of death, God has called you to a new life—he has restored to you the gift of existence. And now what meets you on this threshold of renewed life? Not bright sunbeams alone, but God’s mercies visit you in every beaming ray and every beaming thought, and call for gratitude; and you can neither acknowledge nor resist the call without a moral result. That result may come upon you sooner than you expect. If you rise from your bed with a mind undevout, ungrateful, self-indulgent, selfish, something in your very preparations for the day, something that may happen in a matter slight as that of the toilet, may disturb your serenity and cloud your day at the beginning. You may have thought that it was only the *prayer* of the morning that had any religion, any thing spiritual in it. But I say that there is not an article in your wardrobe, there is not an instrument of daily convenience to you, however minute or otherwise indifferent, but it has a power so far moral, that a little disarray or disorder in it, may produce in you a temper of mind, ay, a *moral* state, of the most serious character. You

may not be conscious of this; that is, you may not be distinctly sensible of it, and yet it may be none the less true. We are told that the earth, and every substance around us, is full of the electric fluid; but we do not constantly perceive it; a little friction, however, develops it, and it sends out a hasty spark. And so in the moral world—a slight chafing, a single turn of some wheel in the social machinery—and there comes, like the electric spark, a flashing glance of the eye, a hasty word, perhaps a muttered oath, that sounds ominous and awful as the tone of distant thunder! What is it that the little machinery of the electrical operator develops? It is the same power that, gathering its tremendous forces, rolls through the firmament, and rends the mountains in its might. And just as true is it, that the little round of our daily cares and occupations, the humble mechanism of daily life, bears witness to that moral power, which only extended, exalted, enthroned above, is the dread and awful majesty of the heavens.

“But let us return to our proposition. *Every thing is moral*, and therefore, as we have said, great and majestic; but let us for a few moments confine ourselves to the simple consideration, that every thing in its bearings and influences is moral.

“All times and seasons are moral: the serene and bright morning, we have said, that wakening of all nature to life: that silence of the early dawn as it were the silence of expectation; that freshening glow, that new inspiration of life, as if it came from the breath of heaven; but the holy eventide also—its cooling breeze, its falling shade, its hushed and sober hour; the sultry noontide too, and the solemn midnight; and spring-time and chastening autumn; and summer that unbars our gates and carries us forth amidst the ever-renewed wonders of the world; and winter that gathers us around the evening hearth,—all these as they pass, touch by turns the springs of the spiritual life in us, and are conducting that life to good or evil. The very passing of time, without any reference now to its seasons, develops in us much that is moral. For what is the passing of time, swifter or slower, what are its lingering and its hasting, but indications, but expressions often, of the state of our own minds? It hastes often, because we are wisely and well employed; it lingers, it hangs heavily upon us, because our minds are unfurnished, unenlightened, unoccupied with good thoughts, with the fruitful themes of virtue; or because we have lost almost all virtue, in unreasonable and outrageous impatience. Yes, the idle watch-hand often points to something within us; the very dial-shadow falls upon the conscience!

“The course of time on earth is marked by changes of heat and cold, storm and sunshine; all this too is moral. The weather, dull theme of comment as it is often found, is to be regarded with no indifference as a moral cause. For, does it not produce unreasonable anxieties, or absolutely sinful complainings? Have none who hear me ever had reason to be shocked to find themselves *angry* with the elements; vexed with chafing heat, or piercing cold, or the buffeting storm; and ready, when encountering nature’s resistance, almost to return buffet for buffet?”—
p. 21.

We shall extract one other passage on the moral influences, responsibilities, and opportunities of Society.

“Again, society is throughout a moral scene. I cannot enlarge upon this point as it would be easy to do, but must content myself with one or two observations. Conversation, for instance, is full of inward trials and exigencies. It is impossible that imperfect minds should commune together without a constant trial of their tempers and virtues. Though of the most friendly and kindred spirit, they will have different opinions or varying moods; one will be quicker or slower of apprehension than the other on some point; one will think the other wrong, and the other will feel as if it were unkindly or uncharitably construed; and there will be dispute, and pertinacity, and implication, and retort, and defence, and complaint; and well, if there are not sarcasm and anger! And well, if these harsh sounds do not invade the sanctuary of home! Well, if they do not bring disturbance to the social board, and discord amidst the voices of music and song!

“Is not every thing, then, in social life, moral?—really a matter of religion—a trial of conscience? You enter your dwelling. The first thing that you see—and it may be a very slight thing—may call upon you for an act of self-command. The thing may not be as it should be; but that is not the most material consideration; that is not what most concerns you. The material consideration is, that your mind may be put out of its proper place, that you may not be as you should be. You go from your door. The sight of the first man you behold may call for a trial of all your virtues. You enter into the throng of society. Every turn of your eye may present an occasion for the exercise of your self-respect, your calmness, your modesty, your candour, your forgetfulness of self, your love of others. You visit the sick or necessitous. Every step may be one of ostentation, or at least of self-applause; or it may be one of true generosity and goodness. You stand amidst the throng of men; and your position has many relations; you are higher or lower than others, or you are an equal and a competitor; and none of these relations can be wisely sustained without the aid of strong religious considerations. Or, your position is fixed and unalterable. You are a parent; and you give a command or make a request. A thoughtful observer will perceive the very tone of it to be moral; and a friend may know that it has cost twenty years of self-discipline to form that gentle tone! Or you are a child; and you obey or disobey; and let me tell you that the act, nay the very manner of your act, is so vitally good or bad, that it may send a thrill of gladness, or a pang, sharp as a sword, to the heart of your parent. Or you are a pupil; and can any act or look be indifferent, which by its levity, or negligence, or ill-humour, adds to the already trying task of those who spend anxious days and nights for you?

“But I must leave these specifications, which I find indeed cannot well be carried into the requisite detail in the pulpit; but I must leave them also for the sake of presenting in close, one or two general reflections on the whole subject.

"I observe, then, that the consideration of every thing in our life, as moral, as spiritual, would impart an unequalled interest and dignity to life.

"First, an unequalled interest.

"It is often said that the poet, or the man of genius, is alive to a world around him, to aspects of nature and life, which others do not perceive. This is not strictly true; for when he describes his impressions he finds a responsive feeling in the breasts of his readers. The truth is—and herein lies much of his power and greatness—that he is vividly and distinctly conscious of those things which other men feel indeed, but feel so vaguely, that they are scarcely aware, till told, of them. So it is in spiritual things. A world of spiritual objects, and influences, and relations, lies around us all. We all vaguely deem it to be so; but what a charmed life—how like to that of genius or poetic inspiration—is his who communes with the spiritual scene around him; who hears the voice of the spirit in every sound; who sees its signs in every passing form of things, and feels its impulse in all action, passion, being!

"‘The kingdom of heaven,’ says our Saviour, ‘is like a treasure hid in a field.’ There is a treasure in the field of life, richer than all its visible wealth; which whoso finds, shall be happier than if he had discovered a mine of gold. It is related that the mine of Potosi was unveiled, simply by tearing a bush from the mountain side. Thus near to us lie the mines of wisdom; thus unsuspected they lie all around us. ‘The word’ saith Moses, speaking of this very wisdom, ‘is very nigh thee.’ There is a secret in the simplest things, a wonder in the plainest, a charm in the dullest. The veil that hides all this requires but a hand stretched out, to draw it aside.

"We are all naturally seekers of wonders; we travel far to see sights, to look upon the mountain height or the rush of waters, to gaze upon galleries of art or the majesty of old ruins; and yet a greater than all these is here. The world wonder is all around us; the wonder of setting suns and evening stars—the wonder of the magic spring-time—of tufted bank and blossoming tree; the wonder of the Infinite Divinity, and of his boundless revelation. As I stood yesterday, and looked upon a tree, I observed little jets as of smoke, darting from one and another of its bursting buds. Oh! that the secrets of nature might thus burst forth before us; that the secret wisdom of the world might thus be revealed to us! Is there any splendour to be found in distant travels beyond that which sits its morning throne in the golden East; any dome sublimer than that of heaven; any beauty fairer than that of the verdant and blossoming earth; any place, though invested with all the sanctities of old time, like that home which is hushed and folded within the embrace of the humblest wall and roof? And yet all these—this is the point at which I aim—all these are but the symbols of things far greater and higher. All this is but the spirits’ clothing. In this vesture of time is wrapped the immortal nature; in this brave show of circumstance and form stands revealed the stupendous reality. Break forth, earth-bound spirit! and *be*, that thou art—a living soul—communing with thyself—communing with God—and thou shalt find

thy vision, eternity—thine abode, infinity—thy home in the bosom of all-embracing love!

‘ So build we up the being that we are;
Thus deeply drinking in the soul of things,
We shall be wise perforce.

Whate’er we see,
Whate’er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer seats
Of moral strength, and raise to loftier heights
Of love divine, our intellectual soul.’

“ And thus, in the next place, shall we find that all the real dignity and importance that belong to human life, belong to every human life; *i.e.*, to life in every condition. It is the right mind, the right apprehension of things only, that is wanting, to make the peasant’s cottage as interesting, as intrinsically glorious, as the prince’s palace. I wish that this view of life might be taken by us, not only because it is the right view, but because it would tend effectually to promote human happiness, and especially contentment.”—p. 31.

In the Discourse upon ‘ Life is what we make it,’ we find the following just rebuke of the spirit of complaint, the spirit that yields to the sense of feebleness, discouragement, and misery, instead of rising by energy and faith into the buoyancy of a mind seeking, with God’s blessing, to find the elements of well-doing and well-being in the circumstances appointed to us for our rule, conquest or guidance. It is not condition or outward results that strip a mind of complaint and misery, but simply the spirit in which we strive to do the work of life, and whose faithfulness God blesses by the sense of inward harmony with himself. The best consolation in affliction is that spirit of duty which says to the mourner, Awake to righteousness!—save what you can from the wreck of happiness,—do the true work of God with such materials as affliction has brought you,—use them to the utmost with as trusting a heart as if they were of your own choosing,—do your best with God’s gifts, such as they are,—and then whatever may come of it, this will come of it, that He will love you, and come unto you, and make his abode with you!

“ Our complaints of life mainly proceed upon the ground that, for our unhappiness, something is in fault besides ourselves; and I maintain that this ground is not fairly taken. We complain of the world; we complain of our situation in the world.

“ Let us look a moment at this last point—what is called a situation in the world. In the first place, it is commonly what we make it, in a literal sense. We are high or low, rich or poor, honoured or disgraced,

usually, just in proportion as we have been industrious or idle, studious or negligent, virtuous or vicious. But in the next place, suppose that, without any fault of our own, our situation is a trying one. Doubtless it is so, in many instances. But then I say that the main point affecting our happiness in this case, is not our situation, but the spirit with which we meet it. In the humblest conditions are found happy men; in the highest, unhappy men. And so little has mere condition to do with happiness, that a just observation, I am persuaded, will find about an equal proportion of it among the poor and the rich, the high and the low. 'But *my* relation to the persons or things around me, one may say, 'is peculiarly trying; neither did I choose the relation; I would gladly escape from it.' Still I answer, a right spirit may bring from this very relation the noblest virtue and the noblest enjoyment. 'Ah! the right spirit!'—it may be said—'to obtain that is my greatest difficulty. Doubtless, if I had the spirit of an angel, or of an apostle, I might get along very well. Then I should not be vexed, nor angered, nor depressed. But the very effort to gain that serene and patient mind, is painful, and often unsuccessful.' Yes, and the ill success is the pain. It is not true, that thorough, faithful endeavour to improve is unhappy; that honest endeavour, I mean, which is always successful. On the contrary, it is, this side heaven, the highest happiness. The misery of the effort is owing to its insufficiency. The misery, then, is mainly our own fault.

"On every account therefore, I must confess, that I am disposed to entertain a very ill opinion of misery. Whether regarded as proceeding from a man's condition or from his own mind, I cannot think well of it. I cannot look upon it with the favour which is accorded to it by much modern poetry and sentiment. These sentimental sighings over human misfortune which we hear, are fit only for children, or at least for the mind's childhood. You may say if you will, that the preacher's heart is hard when he avers this, or that he knows not trial or grief; but if you do, it will be because you do not understand the preacher's argument—no, nor his mind neither. What I say to you, I say to myself—the mind's misery is chiefly its own fault. Sentimental sighings there may be in early youth, and in a youthful and immature poetry; but he who has come to the manhood of reason and experience, should know, what is true, that the mind's misery is chiefly its own fault; nay more, and is appointed, under the good providence of God, as the punisher and corrector of its fault. Trial is indeed a part of our lot; but suffering is not to be confounded with trial. Nay, amidst the severest trials, the mind's happiness may be the greatest that it ever knew. It has been so in a body racked with pain—nay, and in a body consumed by the fire of the martyr's sacrifice. I am willing, however, to allow that some exceptions are to be made; as for instance, in the first burst of grief or in the pains of lingering disease. The mind must have time for reflection, and it must have strength left to do its work. But its very work, its very office of reflection, is to bring good out of evil—happiness out of trial. And when it is rightly guided, this work it will do; to this result it will come. In the long run, it will be happy,

just in proportion to its fidelity and wisdom. Life will be what it makes life to be, and the world will be what the mind makes it. With artificial wants, with ill-regulated desires, with selfish and sensitive feelings of its own cherishing, the mind must be miserable. And what then is its misery? Hath it not planted in its own path the thorns that annoy it? And doth not the hand that planted, grasp them? Is not the very loudness of the complaint, but the louder *confession*, on the part of him who makes it?

“The complaint nevertheless with some is very loud. ‘It is *not* a happy world,’ a man says, ‘but a very miserable world; those who consider themselves saints may talk about a kind providence; *he* cannot see much of it: those who have all their wishes gratified may think it is very well; but he never *had his* wishes gratified; and nobody cares whether he is gratified or not; every body is proud and selfish,’ he says; ‘if there *is* so much goodness in the world, he wishes he could see some of it. This beautiful world! as some people call it—for his part he never saw anything very beautiful in it; but he has seen troubles and vexations, clouds and storms enough; and he has had long, tedious, weary days, and dark and dull nights; if he could sleep through his whole life, and never want any thing, it would be a comfort.’ Mistaken man! doubly mistaken—mistaken about the world—mistaken in thyself; the world thou complainest of is not God’s world, but thy world; it is not the world which God made, but it is the world which thou hast made for thyself. The fatal blight, the dreary dulness, the scene so distasteful and dismal, is all in thyself. The void, the blank, amidst the whole rich and full universe, is in thy heart. Fill thy heart with goodness, and thou wilt find that the world is full of good. Kindle a light within, and then the world will shine brightly around thee. But till then, though all the luminaries of heaven shed down their entire and concentrated radiance upon this world, it would be dark to thee. ‘The light that should be in thee is darkness, and how great is that darkness!’”—p. 66.

The subjects of the remaining Discourses are, ‘Inequalities in the Lot of Life,’ ‘The Miseries of Life,’ ‘The School of Life,’ ‘The Value of Life,’ ‘Life’s Consolation in View of Death,’ ‘The Problem of Life resolved in the Life of Christ,’ ‘The Shortness of Life,’ ‘Reflections at the close of Day,’ ‘Religion considered as the great Sentiment of Life,’ ‘The Religion of Life,’ ‘The Identity of Religion with Goodness,’ and ‘The Call of Humanity and the Answer to it.’ It is of course impossible to reduce these subjects as they thus stand into any consecutive development of Thought; and to review a book made up of so many topics independently treated, we must necessarily forego unity, and content ourselves with enumerating such disconnected parts of his great theme as our Author has chosen to exhibit. We can only therefore present a few more of the choice passages of these eloquent discoursings; and they are in such

rich abundance, that the only difficulty is where to choose,—and we are by no means certain that we have fixed upon the best.

There is great purity and gentleness of sentiment in the defence of Life, as prevailingly happy, contained in the very striking Discourse on ‘The Value of Life.’ In passing however we must say that it is only to fill up a place with a well-known name that our Author includes Gibbon among those who “look upon this world as the habitation of a miserable race, fit only for mockery and scorn.”

“ ‘But after all, and as a matter of fact, how many miseries it may be said, are bound up with this life, too deeply interwoven with it, and too keenly felt, to allow it to be called a favoured and happy life! Besides evils of common occurrence and account, besides sickness and pain and poverty, besides disappointment and bereavement and sorrow, how many evils are there that are not embraced in the common estimate; evils that are secret and silent, that dwell deep in the recesses of life, that do not come forth to draw the public gaze or to awaken the public sympathy! How many are there who never tell their grief—how many who spread a fair and smiling exterior over an aching heart!’

“Alas! it is but too easy to make out a strong statement: and yet the very strength of the statement, the strong feeling, at least, with which it is made, disproves the cynical argument. The truth is, and it is obvious, that misery makes a greater impression upon us than happiness. Why? Because misery is not the habit of our minds. It is a strange and unwonted guest, and we are more conscious of its presence. Happiness—not to speak now of any very high quality or entirely satisfying state of mind, but only of a general easiness, cheerfulness and comfort—happiness, I say, dwells with us, and we forget it: it does not excite us; it does not disturb the order and course of our thoughts. All our impressions about affliction, on the other hand, show that it is more rare, and at the same time more regarded. It creates a sensation and stir in the world. When death enters among us, it spreads a groan through our dwellings; it clothes them with unwonted and sympathizing grief. Thus, afflictions are like epochs in life. We remember them as we do the storm and earthquake, because they are out of the common course of things. They stand like disastrous events in a table of chronology, recorded because they are extraordinary; and with whole periods of prosperity between. Thus do we mark out and signalize the times of calamity; but how many happy days pass—unnoted periods in the table of life’s chronology—unrecorded either in the book of memory or in the scanty annals of our thanksgiving? How many happy months are swept beneath the silent wing of time, and leave no name nor record in our hearts! How little are we *able*, much as we may be disposed, to call up from the dim remembrances of the year that is just ended, the peaceful moments, the easy sensations, the bright thoughts, the movements of kind and blessed affections, in which life has flowed on, bearing us almost unconsciously

upon its bosom because it has borne us calmly and gently! Sweet moments of quietness and affection! glad hours of joy and hope! days, ye many days begun and ended in health and happiness! times and seasons of heaven's gracious beneficence! stand before us yet again, in the light of memory, and command us to be thankful, and to prize as we ought the gift of life.

"But, my brethren, I must not content myself with a bare defence of life as against a sceptical or cynical spirit, or as against the errors and mistakes of religion. I must not content myself with a view of the palpable and acknowledged blessings of life. Life is more than what is palpable, or often acknowledged. I contend against the cynical and the superstitious disparagement of life, not only as wrong and as fatal indeed to all religion; but I contend against it as fatal to the highest improvement of life. I say that life is not only good, but that it was made to be glorious. Ay, and it has been glorious in the experience of millions. The glory of all human virtue arrays it. The glory of sanctity and beneficence and heroism is upon it. The crown of a thousand martyrdoms is upon its brow."—p. 125-127.

In the Discourse on 'The Problem of Life resolved in the Life of Christ,' there is the following most just remark on the positive faith, the bond of union, the central principle of life and light, that belongs to the present position of Unitarian Christianity.

"'In him was life,' says our text, 'and the life was the light of men.'

"I have attempted to bring home the conviction of this, simply by bringing before your minds the supposition that the world, and we ourselves, were like him. But as no conviction, I think, at the present stage of our christian progress, is so important as this, let me attempt to impress it, by another course of reflections. I say of *our* christian progress. We have cleared away many obstacles, as we think, and have come near to the simplicity of the Gospel. No complicated ecclesiastical organization nor scholastic creed stands between us and the solemn verities of Christianity. I am not now pronouncing upon those accumulations of human devices; but I mean especially to say, that no mystical notions of their necessity or importance mingle themselves with *our* ideas of acceptance. We have come to stand before the simple, naked shrine of the original Gospel. We have come, through many human teachings and human admonitions, to Christ himself. But little will it avail us to have come so far, if we take not one step further. Now what I think we need is, to enter more deeply into the study and understanding of what Christ was."—p. 154.

We were also greatly struck in the same Discourse with the natural impressiveness and unforced beauty of this passage on the practical imitation of Jesus.

"But let us make another supposition, and bring it still nearer to our-

selves. Were any one of us a perfect imitator of Christ—were any one of us clothed with the divinity of his virtue and faith, do you not perceive what the effect would be? Look around upon the circle of life's ills and trials, and observe the effect. Did sensual passions assail you? How weak would be their solicitation to the divine beatitude of your own heart! You would say, 'I have meat to eat that ye knew not of.' Did want tempt you to do wrongly, or curiosity to do rashly? You would say to the one, 'Man shall not *live* by bread alone; there is a higher life which I must live:' and to the other, 'Thou shalt not tempt the Lord thy God.' Did ambition spread its kingdoms and thrones before you, and ask you to swerve from your great allegiance? Your reply would be ready; 'Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.' Did the storm of injury beat upon your head, or its silent shaft pierce your heart? In meekness you would bow that head—in prayer, that heart—saying, 'Father forgive them, for they know not what they do.' What sorrow could reach you—what pain, what anguish, that would not be soothed by a faith and a love like that of Jesus? And what blessing could light on you, that would not be brightened by a filial piety and gratitude like this? The world around you would be new, and the heavens over you would be new—for they would be all and all around their ample range, and all through their glorious splendours, the presence and the visitation of a father. And you yourself would be a new creature; and you would enjoy a happiness, new, and now scarcely known on earth."—p. 152.

It would appear no easy task to say anything "natural but not obvious," on such a subject as the Shortness of Life, yet it is here done.

"Let us then antedate the periods, let us forestall the allotments, the very procedures of the coming retribution: let us commune with the powers of the world to come, and ask *them* what we shall do to be saved:—to be saved from the dominion and woe of our unholy passions. They will tell us, and our reason will tell us, and our observation will tell us, everything will proclaim, that it is no slight or brief work. To pluck the root of bitterness from our hearts; to quench the fires of anger, and envy, and pride; to control and calm the wild and wayward passions; to become self-denying and humble, and gentle, and pure, and heavenly in our disposition; to rise to the love of God, and to the practice of habitual devotion; to be, in fine, the happy and glorious creatures that God made us to be—oh! this is a mighty work. No such toil is there upon the billows of ocean, nor on the furrowed earth, as this toil of the spirit! It is no slight work, I had almost said, to form *evil* habits, to contract the stains of guilt. But when day after day has added its shade to that dark spot on the soul, when indulgence after indulgence has lent power to some evil passion, when ceaseless repetition has imparted strength to some evil habit, and circumstances have long ministered food to it, and falsehood, in its thousand forms, has bound it to the soul with its thousand chains,—who shall think the work

of recovery an easy task? Shall it take a long time for vice to grow and gain the mastery? and shall less be required for rescue from it, and for virtue to gain the ascendancy? Shall the sin that has obtained a place and an abode within us only by long solicitation—shall it be expelled in a moment? Is the work of care briefer than the work of neglect? Is self-denial more easily or more quickly to be accomplished than self-indulgence? Do we account it a slighter task to extirpate an evil passion than it was to form it? No, it may take but a moment to receive the touch of contagious moral disease, but if that disease shall be suffered to fix itself, if it be not instantly counteracted, it shall require long and wearisome hours and days to heal it! One assault, one blow of temptation, may cause the feeble virtue of man to waver, and eventually to fall; but hard shall be the effort to collect his prostrate powers, and slowly shall he rise from that deep degradation!

“Take an instance, any instance. You are an irritable person. And the sin of anger you must put away from you, before you can be permanently happy, in this world, or in any other. Can you conquer it in a day? Can you do it in a month? Can you do it in a year? How short and hasty is the period of life in which you have to do this work! If you had but this single sin to struggle with, every moment of your coming life in which you could pray and strive against it, might not be too much to accomplish the task of self-government; alas! it might be all too short. But it is not one sin only; it is a host that you have to encounter. You are worldly, or vain, or envious, or sensual; and you may be all these. And, in addition to all this, you may be undevout; and never have learned to take hold of the strength of prayer, and to put on the armour of God. Your foe is legion, and dwelleth among the rocks and fastnesses of habit; and this host of evil tempers and passions, warring against your happiness, and for ever to war against it, till conquered—this host there is no miracle to dispossess or overcome. Or shall I say that reflection, and effort, and self-denial, and watchfulness, and prayer, are the miracles that are to do it? Yes, they are miracles, too seldom seen; and when they are seen, and when they put forth all their strength, they are of no sudden operation; they must do their work slowly.”—p. 174-176.

In the Discourse on ‘Religion as the great Sentiment of Life,’ we are sorry to observe the fabrication of a text, the change of a scripture from its own meaning to one directly the opposite, in order to adapt it as a motto to a Sermon. St. Paul writes, “If in this life only we have hope in Christ, we are of all men most miserable,”—meaning, that if here we suffer and die for Christ, but are not to live with him hereafter,—if the religious sentiment conducts only to annihilation,—where is our rejoicing? Dr. Dewey alters the text after this fashion, “If in this life only we have hope, we are of all men most miserable,”—meaning, that if we have no religious sentiment at all, if the world is our only trust, we are miserable men. St. Paul’s supposition was

that of men who had all the responsibilities, trusts, and constraints of Religion without belief in their own Immortality,—our Author's is that of men who have no Religion, whose principles, as well as their life, belong to this world only. Nor is this the only case in which our Author takes unaccountable liberties with his text. We have Romans viii. 20. thus given: "For the creature—that is man—was made subject to vanity—that is to suffering—not willingly, but by reason of Him—or at the will of Him—who hath subjected the same in hope." Now there could have been no difficulty in finding passages of Scripture that, without alteration, speak of 'the miseries of life,' and of what it is to 'live without God in the world.'

We must close these extracts abruptly, for there is no natural close, unless we choose to extract the whole book. On looking again to its spiritual significance, its eloquence, its lofty wisdom, its touching appeals, we feel as if our criticisms at the commencement of this Article were not worthy to be named,—as if we were receiving a great and good gift in a little and unworthy spirit. Let them stand, however, as the expression of a feeling which exists to some extent in relation to Dr. Dewey's writings. If there is any truth in them, he will give them their due weight, and put them to their proper use. If not, he will accept our affectionate sympathy, and grateful admiration, and dispose of the reservations by extending to them that principle of toleration for the eccentricities of our friends which is in such daily demand, "*de gustibus nil disputandum.*"

Great, however, as are the merits of these Discourses, they leave the religious consideration of Human Life, the natural history of a Christian soul on earth, its stages of growth, its successive modifications from the various conditions and relations of our being, a work still to be accomplished. The only other work bearing the same general title, with which we are acquainted, is a volume of Sermons by Dr. Arnold, whose death the country is now lamenting, who found 'Life too short for Art,' but whose unfinished works are the kind of monument which every man who dies in his prime should leave behind him. They are still further however from presenting a systematic view of their subject than Dr. Dewey's volume. Here then is a subject for the ambition of Divines. To treat it worthily, would be a higher service to God and man than to establish the Apostolical Succession; or to fix the time of the Millenium; or to persecute a brother's conscience, to malign his life, and speak evil of his faith.

ART. VI.—THE LAW OF CONSCIENCE, IN ITS ACTION ON NATIONS AND INDIVIDUALS. A Sermon preached before the British and Foreign Unitarian Association, 1842. By CHARLES WICKSTEED, B.A. Unitarian Association Office, 31, St. Swithin's Lane; John Green, 121, Newgate Street, London. 8vo. pp. 35.

To make the Title of this clear and forcible Sermon co-extensive with its subject, there ought to have been added to it the words "in relation to Religious Opinion," for this is the only part of the action of Conscience on Nations and Individuals which the Discourse considers.

The Sermon is founded upon the defence of St. Paul before the council of his nation, when, though an Apostate in the eye of the Jews, and the murderer of the proto-martyr in the eye of the Christian, he felt himself justified in adopting the lofty apology, "Men and Brethren, I have lived in all good conscience before God until this day." From this is deduced by the preacher the dictate of individual Conscience, as the only law of action, and basis of belief, "a basis, without which the performance of absolute right, and the confession of absolute truth, are worthy of no approbation, and with which the performance of what may in itself be unwise, and the profession of what may in itself be incorrect, shall entail upon the agent no moral guilt."

The application of this principle as a universal Rule of faith and practice, leads necessarily to the distinction between what the Author calls "logical truth" and "ethical truth,"—meaning by the first, absolute Truth and Rectitude, as God sees it,—and by the second, what appears true and righteous to the individual Mind after it has used its best means of Knowledge, and purged itself of every misleading bias of interest and passion. A man may be intellectually wrong when conscientiously right,—or he may be ethically wrong when doing or professing that which is right in itself, but of which his own convictions are not assured. Absolute Truth a man ought to desire and labour for, but Ethical Truth, "truth in the inward parts," he can always command. The one is a matter only *indirectly* within the reach of the will, the other absolutely under its control.

"Though logically or absolutely wrong at one period of his public career, St. Paul was ethically right through the whole of it; and therefore, though he stood there, the very man, who to the Christians had

been Saul bound with letters from the High Priest to Damascus, and to the Jews, was now Paul, invested with the commission of Jesus Christ, he could yet say with truth, in the face of all,—‘Men and brethren, I have lived in all good conscience before God until this day.’

“The necessary consequence, then, of the application of this law to men of different temperaments, different capacities and positions, and different degrees of information, (that is, in truth, to mankind,) is, that a great variety of opinions should arise on important, just as much as upon unimportant matters, and that at the very moment that truth in its logical existence is one, truth in its ethical existence is manifold.”—
p. 8.

According to the liberty which the State allows to the working of individual conscience, there will be a nominal and hollow Uniformity, or a freely developed Sectarianism. The one is the unnatural and forced result of outward Constraint,—the other the genuine outward Expression of inward life, and the free action of God’s Laws.

The Author having traced this free development of individual diversities of religious faith to the natural action of God’s Laws, proceeds rather to confound, as it appears to us, this natural and salutary variety of opinion, which may be referred to God, with that bitter and bad Sectarianism, which has a malign element of exclusiveness and rancorous bigotry with which the natural workings of God’s Laws are not chargeable. He speaks of the Unitarian, in his desponding and worldly moments, sighing over that Sectarianism which he has just shown is in agreement with a Law of God; and then, after accounting for this Unitarian antipathy to Sectarianism, on the ground that “his devoted head is selected as the common centre whereon all parties unite to outpour the vials of their wrath, that he is in fact the theological scapegoat of the world, on whom all other sects fasten their several animosities and sins, and then send into the wilderness,” he undertakes “to point out the characteristic good of this decried Sectarianism, resulting as it does from the free operation of the law of conscience on our mind as a nation.” The Sectarianism that is here spoken of does not result from any Law of God, and it cannot be shown to have any characteristic good. Freedom and variety of religious opinion do indeed proceed from God, and furnish to imperfect minds some of the elements of that many-sided Truth which no single eye can at once take in,—but the moment this Diversity becomes Sectarianism, and includes bigotry, strife, uncharitableness, it loses all connections with a Divine Appointment, and is “earthly, sensual, devilish.” This natural and healthy Diversity ought not, we think, to have been called by the name

of Sectarianism,—and the Sectarianism of this country, including the virtual assumption of infallibility, and leading to the religious vices and evils, cannot well be defended as containing any good, or having any countenance from God. They are no more the necessary fruit of his Laws, than “hatred, malice, and all uncharitableness.” With this explanation, however, and which indeed the spirit of the Discourse does not require, that the Sectarianism which the Author refers to God is the infinite variety of individual Thought,—and that the Sectarianism in which he finds a characteristic good is not the Exclusive spirit of rival Creeds, but the freely manifested form of personal Conviction, the doctrine of the Sermon is admirable in itself, and admirably maintained. The Author himself, indeed, distinctly lays down the principle which we have suggested, as requiring some modification in the mere form of his statements.

“But before I pass away from these evils, not to allude to them again, allow me to say, that though they accompany, they do not by any means principally arise from our differences or divisions into sects. Want of charity does not necessarily ensue from want of unity. It is not our differences on the doctrine of the Trinity, or on that of Original Sin, or even on that of the Atonement, which cause, as such, the evils of our Sectarianism. They spring from man’s presumptuous attachment to these differences of eternal salvation or eternal woe.” [Presumptuous attachment of eternal salvation or eternal woe to these differences.]—
p. 11.

The beneficial tendencies of our religious Diversity are then traced in the following directions: first, to bring home to each mind the important fact, that religion is an individual, personal interest; secondly, in the free bursting out of every element of religious influence that may exist among a people, the unconstrained variety of religious address and appeal, and the suitability which thence ensues to every diversity of the religious character; thirdly, in the demand for true and tested Charity, which cannot exist where no external differences are permitted; and lastly, in the elevation and extension of the spirit of Liberty which arises from a sense of obeying Conscience, and being pledged to truth, in the highest and most solemn interests of the soul.

The first of these tendencies is illustrated in a very interesting manner:—

“The beneficial tendency of Sectarianism, as such, is in the first place, then, to bring home to men’s minds this all-important fact, that religion

is an individual personal thing, that has to do with each of them. The religion of states and churches, of governments and nations, when pressing all things into its own uniformity, is too massive and extraneous an influence to succeed always in realizing this sentiment of individuality in its due force and impressiveness. No one man feels it so much his own concern as the concern of some large body, on whose capacious shoulders he reverently lays it. Each man has a prevailing impression that the state supports religion, that the clergy look after it, and that the church preserves it. You startle and alarm him when you say, 'I have a message of God unto *thee*.' * * * * *

"The summons to think, to decide, to act, the declaration that he is bound as a reasonable and responsible being to do so, reach him only in the earnest voice of schism or dissent. His soul is awakened to new feelings; his conscience to new demands; he becomes the subject of solemn and absorbing interests; he will not accept his religion by proxy; he will hear and learn and settle for himself. When God speaks to him he now hath ears to hear. Religion is no longer a mere corporate affair; it is individual. It has to do with himself. God dwelleth not now indeed to him in temples made with hands; he feels that he himself may be, if he wills it, the temple of his holy spirit. A fresh centre is thus given, round which may revolve, with more intensely gravitating power, a fresh circle of emotions and aspirations. It is not one large dull heart, that, beating heavily at the centre, scarcely can send its streams of life-blood to the extremities of the religious body, but a hundred hearts, that, beating rapidly, yet harmoniously, circulate, in no sluggish currents, the life-stream of genuine religious thought and feeling through every portion of the extended frame. Each man is thus brought nearer to some nucleus of thought and action, which befits and suits and attracts him. Each finds some duty in the church for him to do, some congenial movement with which he can identify himself, some view or principle or doctrine which he can contribute to support and to develop. And he feels himself thereon a Christian and a man: united more closely, and attached more warmly, to his faith; elevated nearer towards the felt presence of God; worshipping his Maker now in spirit and in truth.

"Bound too as he is to that view of Christianity, which has obliged him to separate to some extent from his fellows, he is bound also to commend his doctrine to them by the consistency and purity of his conduct. Thus an increased attention to the duties of morality becomes imperative, and flows from the natural action of a genuine Sectarianism. The obligations of religion, and the knowledge of these obligations, are more deeply impressed upon the mind, by being brought as it were face to face with a man, as his own personal concern. And to this is added, as I have said, the natural and ennobling anxiety, that the truth which he has embraced shall not suffer by him or by his conduct. God's eye is more than ever upon his heart, and his own eye is more than ever on it too."—pp. 11-13.

Mr. Wicksteed throws out the idea that England, as com-

pared with the Continental Nations, may appear as the hot-bed of religious strife and partizanship, only because the agitation of religious thought has not yet taken place in those countries, and the controversy of opinion, owing to the fixed forms of the established worship, and the general abeyance of liberty, has not yet descended to the people. But in fact the spirit of controversy and partizanship in this country has descended from the highest to the lowest classes, from the learned to the unlearned, from the student to the mob. It is not the general agitation of religious questions that in this country has produced the coarse evils of Sectarianism,—but rather the total absence, in any influential quarter, of a just, calm, profound, patient spirit of inquiry. The fanaticism and dogmatism of the multitude only reflect the fanaticism and dogmatism of the professional theologian. There is nowhere in this country, in seats of recognized Authority, a comprehensive, liberal, philosophic spirit of religious inquiry,—and the tone of the religious leaders has descended to the people. Now let us hope that the same law will hold good in Germany,—that the large provision for comprehension, mutual understanding, and toleration, which is there accumulating in the high places of influence, in the stillness of patient investigation and liberal learning, will establish, as a universal Law, the right tone and temper of mind in relation to such subjects, and that the people will there, as elsewhere, receive both the spirit and the results of the leaders of thought. Germany has, what this country never had, an example in her highest places, of a Christian, catholic and philosophic spirit carried into the investigation of religious and theological questions. There is, consequently, there, a preparation for charity, on these subjects, commensurate with comprehensiveness of mind, which may for ever preclude the religious animosities which among ourselves have sprung out of the rank soil of ignorance, fanaticism, and the spiritual passions.

We fear also that Mr. Wicksteed attributes too much to the good genius of Sectarianism, when he ascribes to its influence such national Education as we now possess. No doubt Dissent has taken the lead in this good work, and shamed the Establishment into some imitation,—but what is Dissent, in this country, but the protest of one Sectarianism against another,—and what the Education that has resulted but the vulgar and self-seeking acts of rival denominations? It is the Sectarianism of the Church of England that has positively denied a national Education to the people of England; and it is the Sectarianism of the various classes of Dissenters that has prevented their

co-operating in a truly liberal and comprehensive system of popular Education among themselves. When we speak of the Education that Sectarianism has given us, we should remember the infinitely better Education that she has prevented us from having, and that nothing is ~~no~~ narrowing, contracting, and vulgarizing in its influence on the popular character, as the rival exclusiveness of a multitude of co-ordinate Sects. As Prussian Uniformity has shown, as far as popular Education is concerned, one all-devouring Established Sect grants a more liberal culture than is the product of the mutual fears, jealousies, rivalries, and proselyting efforts of conflicting Sectarianisms, all watching, dreading, impeding, and maligning one another. Sectarianism has cursed the Education of this country. It has for ages confined the higher academic training to one Sect; and at this very hour it is rendering National Education an impossibility, and interfering with every local effort for a comprehensive system of popular instruction. We cannot bring Sectarianism and Education into any beneficent relations,—and when we are asked to contemplate what Sectarianism has done in the way of Education, we are forced to remember the invaluable boon, the healing influences, the benign agencies of a catholic and comprehensive system of truly national Instruction, which her bad spirit has risen up and absolutely prohibited,—and to contrast these interdicted blessings with the miserable fruits of Sectarian schooling.

The principles and motives under whose guidance a man should take his own place, amid the religious varieties which are the necessary products of freedom of Conscience, are stated with that earnest and solemn power which makes the moral nature thrill to the deep tones of Righteousness and Truth:—

“ I suppose we may allow that many decisions (I say not in connection with any one party, for I stand not now on the truth of a sect, but the truth of a soul) on the weighty subject of religious profession are the result, not of compelled or convinced understanding and affections, but of an easy, negligent, indifferent sliding into whatever party in the world it seems most comfortable, according to the situation of the person, to be in. One sect may lament, and another may rejoice, but there are angels of truth and honour above, that weep or joy at the sight on far different grounds. The man who makes his selection or his change on a subject so high and pure, on grounds so low and impure, has not ceased to be the respectable member of one community, and become the respectable member of another. He has ceased to be respectable at all. He has not changed his views, but lost his principle, and hence the real ground of lamentation, whatever party he may have joined, over that fallen spirit. That outward change is indicative of an

inward change, and that change perhaps not of the kind that seemeth. It is not that from a chapel-goer he has become a church-goer, or the reverse, from an orthodox person a Unitarian, or the reverse, but that, go where he will, the companion he once took with him he takes with him no more; the ground on which he once stood, he stands on no more. He has lost, not his orthodoxy nor his heresy, but something greater, something from which all these derive their value,—he has lost his principle. He may think he has only made a speculative change; he has made a moral change: he has allowed himself to be acted upon by unworthy motives in one respect, and he has given them henceforth a right of passage through his heart. The world, or his world, did one thing in religious matters, and he did it; the world, or his world, do other things in temporal matters, and so may he. He did as others did, and because others did, in one and a very sacred and serious part of his conduct, and why should he not in another, certainly not more serious or more sacred? His laxness of principle in one particular, though he sees it not, runs through him. He is henceforth a weaker man in every respect to persevere in a labour for the right, a weaker man in every respect to resist the wrong. His reason has received a drug, which did not put it asleep for the single hour that was intended, but has dimmed its gaze for ever, and in whatsoever direction turned. His conscience has received a blow, that has not stunned it for the time, but deadened it for aye.

“We cannot say that a man, who from being an honest Unitarian has become an honest Trinitarian, or from an honest Trinitarian has become an honest Unitarian, is for that change in any respect a worse man. But either of these changes, when arising in no steady, devoted, God-fearing, truth-loving principle, but from caprice or worldly-mindedness, must be accompanied by absolute moral deterioration. If we have seen the orthodox by profession, attracted by the novelty, the boldness, the freedom of the Unitarian system, adopt it without those accompanying restraints and devotional influences which ought to go hand in hand with these others, gliding into it with levity, without due consideration, from association, interest, or mere desire of change, I fear no good, but perhaps even evil has ensued. The old moorings, if he ever had any, of his moral nature have been unloosed, and in the eye of God, and in the eye of moral and universal truth, I believe that man stood better as an upright man, holding indeed some theological errors, but holding them in seriousness and honesty, than as a loose and careless professor of something nearer speculative truth, from around which he had stripped all its moral drapery.

“And if we have seen the Unitarian, at one time firm and happy in his faith, feeling its moral beauty and its moral control, feeling support and encouragement, not liberty and indifference, from its revelations of that God of love and mercy it delighteth to pourtray, afterwards touched by influences and arguments of more material mould, breathed on by the world’s breath, raising by slow degrees within the shrine of his heart an Idol God, where should have been, and once was, the temple of the Holy Spirit, and slipping, gliding away by slow degrees, not like an upright man, compelled by the grave and solemn

voices of an irresistible conviction, but slipping by the undermining influence of the world into a form of faith, which after all did not satisfy his wants nor command his respect, nor fill his affections, which gave him not the moral and intellectual support his more vigorously trained understanding had led him to require ; though in such a case we may bewail a wanderer lost, and the fold left with one guardian less, exposed to the attack from without, there is a call for infinitely greater sorrow in the sapping of the whole moral principle, which has at the same time begun its work ; in the less acute sympathies with the generous and the great, the more timid, nerveless caution, the less strict code of social integrity and individual purity ; and we must lose sight of the outward falling away from a sect of more true and genuine theological thinkers, in the far more lamentable falling away, which also appeared to be following, from that greater and holier sect, the only sect recognized by the magnanimous and wide-hearted upon earth, the only sect recognized in heaven, the sect of good and upright men.

“ When a man selects his religious faith and worship from a clear, imperative and long-poised conviction from within, a conviction to which he can appeal in the awful day of judgment, when the secrets of all hearts shall be disclosed, then all men should rise up to receive him with honour and affection, as one who has done his duty ; the same whether he has joined, or whether he has gone away from, our peculiar division of the vineyard upon earth. But if his decision has been based on anything less than this, if it has been from mixed or impure motives, if from his lips escape, or in his heart are cherished, the betraying thoughts that speak of the world, and man, and custom, and convenience, then is there a moral wreck preparing on the high waters of life’s sea, the hands and the influences that might have once administered succour are no longer within reach, and the signals of its distress are never heard. The heart covers its own bitterness, and there is no one by to probe it.”
—pp. 24-28.

We must now close our notice of this able, pithy, honest, and well-timed Sermon by extracting its special application of the Law of Conscience in relation to the formation and publication of religious opinions, to present position and responsibilities of Unitarians :—

“ In truth, my brethren, the law of conscience bears upon us with a more accumulated force than upon any other body of Christians in the world. We have no choice. We must give up our conformity or our integrity. And when we call to mind the struggle made two hundred years ago by men whom we are proud to call our spiritual ancestors ; when we picture to ourselves the grounds on which those two thousand men left the homes of their usefulness, their competence and their peace, left them because they would not sully their consciences, by using a form of devotion with some of whose provisions they could not sincerely comply, though with the great bulk of whose doctrines they entirely coincided ; left them, because they would not sully their consciences, by,

at the bidding of the State, wearing a particular kind of vestment, bowing towards the east, and kneeling at the Eucharist,—can we fail to be struck at the increased solemnity with which that same eternal law of conscience, which bound them in adamantine folds, applies to us, whose differences from the established faith are not in mere matters of outward form and discipline, but wrought into the very texture of our spiritual nature? The national belief, as far as it is expressed in forms and articles, is exactly now what it was then; whereas the grounds on which our ancestors gave up their all to be free from it, are multiplied and magnified to their descendants, to an extent almost incalculable. The English Unitarian then, of the present day, is bound by reasons of only too great cogency to that line of conduct in religious profession which compels him to add one element more to the Sectarianism of his country.

“But in that Sectarianism when divested of the narrow spirit that so often accompanies it, he sees no real evil. He sees in it only a beneficial and an imperative exercise of the law of conscience. He has, however, to ask himself, as by the answer hangs another important duty, what is it that gives him this happy and devout conviction? what is it which makes him feel so differently from other people in these varieties of opinion? what is it that enables him to live in peace and charity with all mankind, as far as their religious professions are concerned? what is it that enables him to embrace, with undisguised goodwill, all mankind, (whatever be the sentiments they profess,) Catholics, Protestants, Dissenters, Church-of-England-men, as brethren? It is the creed he holds, it is the opinions that he maintains, it is his truth which makes him free. By infusing those sentiments, then, he will infuse that charity into the breasts of his fellow-men: he will not only preserve his own conscience inviolate, and spread what he believes to be a diviner truth, but he will take the only steps that can be taken with success, for plucking out its sting from our Sectarianism. For while other men, he must confess, have hearts as warm and kind in all other matters as himself, why is it that they cannot, on this one topic of religion, feel as kindly and charitably, and with as meek religious trust, that all things work together for good, as he? While other men he sees are as virtuous, as good, as humble, perhaps more so, than himself, why is it that they become all at once so full of denunciation and so dictatorial on topics so solemn and so serious as these? What stands between them, and a tolerant, Christian, trusting spirit of charity, that hopeth all things, and thinketh no evil? It is their creed, their opinions—their opinions which teach them that there is but one way to salvation, and that is their own, that those who differ from them will be damned, and those who lead others to do so are guilty of a hateful moral enormity.

“The professors of the orthodox system of religion never can generally obtain, whatever by a lax tenure of their own principles they may individually, they never can generally obtain a hearty basis for charity, except by ridding themselves of those opinions which shut up their charity. If the duty of the Unitarian to his conscience is clear, then his duty to his fellow-men is clear also; and should he still be slower than might be

wished to vindicate his faith to the world at large, he at least owes an open and consistent profession of it to those who hold it with him.

“ The struggle for religious liberty in this country is not yet completed. The Unitarian has not yet an unmolested and unmulcted liberty from his fellow-citizens to worship God according to his conscience; and though we may appear to be adding to the amount of Sectarianism, by heartily joining in the advocacy of the principles of a particular sect, we are in fact only contending, on special grounds, for that universal liberty of conscience, which can only be achieved by the resolute adherence of individuals to what their own conscience dictates.”—pp. 30-33.

THE CHRISTIAN TEACHER.

ART. I.—ON INSPIRATION AND MIRACLES.*

HAVING read with great interest the Articles in defence of your views respecting miraculous evidence, which appeared in two of your Periodicals, I feel a great desire of addressing you upon that subject. That I should thus look out across the Atlantic for a theological correspondent, to whom I have not the honour of a previous introduction, is the first thing that I have to explain. My reason for this intrusion is simply, that I have found in the above-mentioned papers the very principles which have enabled me to settle, to my entire satisfaction, that most important question of miraculous inspiration and miracles,—two things, which, philosophically examined, constitute but one point of inquiry. But though the true principles of the question are there, I must take the liberty to observe, that I have also discovered the identical feelings and early implanted habits of mind, which, for a long time, kept me from the full and free application of those principles. Aware therefore of the evils which daily and hourly arise in the religious world from the superstitious fear with which the subject before us is generally approached, and unwilling to bring it before the public until I shall have discussed it in private with a person, neither so prejudiced as to be incapable of doing justice to my views, nor already so inclined to them as to be likely to adopt them without a proper opposition, I could not but rejoice when your Review and Letter convinced me that, provided you

* This Article was, originally, with slight alterations, a Letter from Blanco White to an American Clergyman, whose published views had interested him. He expressed the wish that it should appear in this Periodical. No lover of free inquiry can peruse it without interest and instruction, whatever relation it may hold to his own sentiments.

should be willing to assist me, I had found the friendly opponent I wanted to give the last trial to my conclusions. It is not (you may be sure) the love of disputation which induces me to address you. Were it not for my deep interest in the moral progress of mankind, the sufferings which *theology* has brought upon me, combined with those of old age and habitual ill health, would make me turn away with disgust from every subject of theological controversy. But deeply as I detest the theology of Churches, equally deep and sincere are my love and reverence for the *spirit* of Christianity which that theology incessantly injures or destroys among those who profess themselves Christians. Against that domestic enemy of Christianity I will therefore exert myself to the last, and expose its treachery, even with my latest breath.

(2.) You observe, with great truth, that "It seems to have been taken for granted, (in England,) that this (i. e. theology) was a sphere of thought on which no new light could fall, which was absolved from the great law of advancement that binds all other human affairs."

This is the natural result of making inspiration the basis of that system of logical deductions called Theology. There is no possibility of avoiding such a result wherever the supposition of a verbal communication from the Deity is *consistently* taken up as the main, if not exclusive source of knowledge, respecting the Deity himself and man's relation to him. There can be *no progress* for such a pretended science: the theory, which constitutes its very essence, forbids the idea of advance; the figurative language employed by the profound mind of Bacon in the passage quoted in the same page of your Review, plainly shows, that he was fully convinced of this. He calls "Sacred and inspired theology, *the Sabbath and port of men's wanderings and labours.*" And so it must be to the consistent Divine: free, independent thought must necessarily cease as soon as it reaches, not the *port* but, the stagnant pool of theology: the man who panted incessantly after truth, must now content himself with a *Sabbath-day's journey* over the few barren furlongs which have been measured out round the centre of inspiration. No, a knowledge which is supposed to begin by supernatural inspiration cannot increase unless the act of inspiration be repeated.

(3.) What most surprises me upon this point is, that men possessing some philosophical powers of thought, should not have traced the almost universal notion of inspiration, in *words*, to be recorded in a book, to the desire of certain men, to put a stop for ever to all progress in religion. The notion of such

inspiration does not belong exclusively to Jews or Christians: wherever a priesthood has existed (Greece alone was free from an organized body of priests, and, consequently, had no inspired books), *inspired words*, recorded in various manners, have been the basis of the hierarchical power. Strange! that heaven should, both in inspiration and miracles, have chosen exactly the methods which were best suited to the design of the interested deceivers of mankind. To this, the usual answer might be applied,—that it is not for man to judge the ways of Providence, especially when that Providence acts supernaturally. Fortunately, however, for Truth, that theological evasion may soon be made of no avail, for one and the same stamp of human error is found in all the theories of *supernaturalism*, all have evidently sprung up from the same *ignorance* of the laws and basis of *certainly* in regard to *supersensuous* truth, an ignorance which is inseparable from the early stages of civilization, and which nothing but the light of mental science can remove. Can we then suppose that God fell into the same mistake at the supposed period of his conversations with privileged individuals for the benefit of all future ages?

(4.) The error of looking for the highest degree of certainty in the external senses is natural to man, both in his individual and his social infancy. I am very glad, that, in connection with this important subject, I have not to contend, in regard to you, with a false and mischievous system, which has its source in that ignorance of man concerning himself, which it is the highest and latest triumph of philosophy to dispel. Let us examine a child or a rustic, and we shall find that their highest notion of certainty depends upon *seeing* and *touching*. Here, then, is the true source of the theory of inspiration in every part of the world, and under every circumstance and modification. The theory takes it for granted, that if a certain man or a certain number of men, on a certain day and upon a given spot, should see some object and hear a voice as coming from that object which assures them that either the visible object is *God*, or that God has personally taken his stand within it, both those favourites of the Deity, and all men whom their testimony may reach, will be in possession of the highest proof of the existence and the will of God. I shall only remind you, by the way, of the established belief among the Jews, of the extreme danger which attended such manifestations, and of the certainty of death to all who, without especial privilege, should happen to fix their eyes upon the vision. The Hebrew Scriptures are full of these *secondary* indications of priestly fraud, but I wish to confine myself to the *primary* one, because no ingenuity can

efface or obscure the marks of *fundamental error*. Let us expose it. Grant, that neither the eyes nor the ears of the privileged witnesses were subject to delusion: allow, if you please, that their certainty of having heard God speaking in their own language and expressing certain thoughts as they themselves would have expressed them, provided those thoughts had been the spontaneous growth of their own minds, is the highest imaginable. Will not that degree and species of certainty be totally changed the moment that it is applied to others in the character of human testimony? To this essential defect of the theory of *supernaturalism*, all the original preachers of inspiration and miracles have been totally blind, and what is still more surprising, all the followers of that theory remain equally blind to this day.

(5.) If we trace the source of this traditional or rather hereditary delusion, we shall find it in the mysterious character which *writing*, either hieroglyphical or alphabetical, had over the mass of the people in the infancy of civilization. Nothing but the vast diffusion of books, which we owe to the Press, could completely banish from Europe the notion of *book* infallibility. *It is written* has, till within the last two hundred years, signified to our uneducated classes something very like what we find that expression to have conveyed to the Jews.

The last traces of that belief could be discovered in the uneducated classes of Spain, even so lately as in my own youth. That the belief in book infallibility was, one or two generations before that to which I belong, still strong among the peasantry, may be proved by the satirical allusions to it which are found in the few Spanish works of fancy which appeared in that period. If my memory does not much deceive me, the History of *Father Geraud*, by the Jesuit Isla, attacks that notion very distinctly. In my own *Spanish* days, the attributing a firm belief in whatever a *licensed* and printed book contained, was a frequent banter against too credulous persons.

The early and, in the East, universal custom of depositing the writings of remarkable men in the Sanctuary, for the sake of preservation, contributed to the increase of the notion which traced all *writing* to an especial inspiration. Hence also the name of *Sacred Books*, *ἱερὰ γράμματα-βιβλία*—meaning books that belonged to the temple collection. Under these circumstances, an ignorant and superstitious people could not perceive or even suspect the *essential* change which *inspiration*, as a source of certainty, must undergo, the moment that it is committed to written documents. Books, and especially temple-books, had, for them, the highest character of authenticity: the

narratives contained in those books, and the events themselves, were according to their notions equally cogent for the purpose of conviction. No man in such ages could conceive that the time could ever arrive when people might doubt the accuracy of what was *written*. It is true that when writing became more frequent, these notions of sacredness were confined to certain ancient collections, in the custody of the priests; but nobody thought of examining whether the keepers themselves had added to or altered the sacred collection. Hence the miserable set of fables and vague reports about the time when, and the authority under which the Jewish *Canon* was closed. But this is not directly to my purpose. I only wish to point out the sources of the still existing delusion under which people attribute to *narratives* of inspiration the same right to our assent, as *immediate* and *direct* inspiration, with a personal certainty of its genuineness, would have upon the inspired person, or upon the witness of the miraculous proofs that vouched the truth of the *prophet* or *seer's* claims.

(6.) You assert that there is no ground for the common belief that *inspiration* necessarily implies infallibility: I believe, on the contrary, that *divine inspiration* necessarily implies *infallibility*, at least to a certain extent. From the general tone of St. Paul's writings, compared with those passages in which he contends for personal privileges, I am convinced that his ardent mind was frequently under the impression of something like omniscience. He imagined he knew part of the future history of the Roman Empire, in detail; he ventured upon circumstantial descriptions of the end of this our world, and could tell on what combinations of *natural* events the *supernatural* promise of safety to all his shipmates depended. Nor was this supposed to be a very rare gift in those days. Prophets, male and female, seem to have been numerous in the Church, who, like the ancient Jewish Seers, were supposed to possess a distinct knowledge of even trivial events, in spite of the time and space which placed them out of other men's consciousness. I now ask, where or when were these notions of the effects of *inspiration* limited and reduced among Christians, especially in regard to the Apostles? I cannot find the slightest trace of such a thing in the earliest times of Christianity. What I find is definite confirmation of these notions, as soon as the Priesthood was organized.

The established belief of the Church of Rome is, that the *inspired* writers were miraculously protected from *all* error: the sufferings of Galileo (not to mention a multitude of less illustrious victims) attest the extent of the claims of *inspiration*. The pro-

gress of physical science alone has compelled some distinguished men, among the Protestants, to curtail the original theory of inspiration (a theory which all Protestant Churches originally preserved with other remnants of their ancient faith), and it has been *lately* a kind of *understanding* among *liberal* Protestants, that *infallibility* does not extend beyond the subject matter of *inspiration*; but that some degree of exemption from error is necessarily implied in the fact of a miraculous communication made by God to one or more individuals, is the common belief of all Orthodox Divines. The writers who have attacked Church Christianity by exposing the mistakes of the *inspired* writers, proceeded upon the established and universal belief, that *error* and *inspiration* (at least upon the subject miraculously revealed) are incompatible. The "attack" to which your remarks apply, was not directed by "policy," but arose from the most sincere conviction. Having passed through the same state of mind as that from which the attack in question arose, I can confidently attest the fact, that those who have grown under the sway of an Orthodoxy founded upon some *inspiration* or other—Bible inspiration, or Church inspiration, or both—can never suspect the distinction proposed by you, between *inspiration* and *infallibility*.

(7.) You seem however to propose an entirely novel theory. "We believe, then, (you say,) that the mental state of the Apostles involved, among other elements, that of divine inspiration. They professed to have received, not the gift of infallibility, but an extraordinary illumination from on high. This claim, we think, is substantiated by all that we know of their character and history." Here you appear to me to propose, not a *theological* but *historico-psychological* thesis; establishing an *invisible* miracle. That miracle is only a *modus operandi* of the Deity, assumed as a fact upon the bare supposition that the natural laws according to which human beings develop their mental faculties, and augment their knowledge, were in the case of the apostles totally insufficient for the intended purpose. What satisfactory proof can be given here? Do we know the exact extent of that *natural* inspiration which is constantly assisting our minds, and which appears much more with the air of a miracle in a Newton than in anything ever uttered by St. Paul? But you take as an additional proof the claims of the apostles themselves.

At this step of your argument you assume the perfect accuracy of the accounts which we have of the apostles, and the authenticity and textual purity of the writings which bear their names. But I will not here raise the difficult and complicated

question of authenticity : I wish you only to observe that without embracing the belief of plenary *inspiration* and infallibility on the part of the writers, the claims to which you allude may easily be reduced to Oratorical expressions of internal excitement. The mere possibility of their being nothing else, totally excludes them from the rank of proofs, I will not say for a *miracle*, but for any important natural event. Now I again beg you to observe the conditions on which the validity of your argument depends. Unless the natural powers of the apostles, unless the established natural workings which, under various circumstances, appear to open the souls of some individuals to a sudden stream of intellectual light, are proved totally insufficient for what the apostles did and taught, unless, besides, the accuracy of the report of their claims is raised to a demonstration, unless (I must add) their qualifications to distinguish between *natural* and *supernatural* inspiration be proved beyond all rational doubt, the *miracle* for which you contend has not the slightest foundation : it is a *conjectural* miracle, in other words it is an assertion which, demanding by its very nature the strongest possible evidence, is ventured upon the feeblest.

(8.) But I must yet analyze more minutely your notion of a supernatural *inspiration* which imparts no freedom from error. Whence, I must ask, could the error arise in the supposed case ? The miraculous communication could not be erroneous in itself ; for it is supposed to come directly from the supreme fountain of Truth. Might the error arise from a misunderstanding of the inspired person ? That supposition makes the miracle insufficient for its intended purpose ; it implies that God, exerting his omnipotence to instruct certain individuals, could not find his way to their understandings. If such were the case, what would Christians have gained by deriving their religion from *supernaturally inspired* apostles ? If the *inspired* messengers of heaven were allowed to fall into errors concerning what they were commissioned to publish, who can calculate the actual extent of those errors ? These considerations induce me to doubt that you ever intended to give any other view of the connection between *inspiration*, and *exemption from error*, than that which the progress of knowledge has forced upon most of the Protestant Divines, especially during the last century. Yet the manner in which you give your theory would make it appear that you conceived it to be something new ; a mistake which, in the presence of the theological knowledge displayed in your papers, I am very reluctant to suppose.

(9.) But since that new theory (whether it is really your own, or merely a misconception on my part) is perfectly untenable,

and against the universal belief of Christians, it is of the utmost importance not to allow the old notion of Inspiration to perpetuate the disturbing sway of the false, mischievous, and tyrannical theology which is still the scourge and plague of the thinking part of mankind. For that purpose I conceive that nothing more is necessary than to fix the attention of unprejudiced men, who fear not the *consequences* of rational inquiry, upon the essential mistake already pointed out in this letter, which lies at the foundation of the theological notion of *certainly*, by means of *written* inspiration. It is conceivable, indeed, that God should have demanded assent to certain books, in the composition of which he had exerted a miraculous influence; but it is irreverent and absurd to suppose that, in the execution of this miraculous plan, he had overlooked the necessity of placing the *authenticity* of such books in a light that might convey a rational conviction of their divine origin to the generality of mankind, for whose benefit the miracle is supposed to have been performed. But what is the real condition of the Bible, in that respect? The argument for the authenticity of its many and heterogeneous parts is one of the most difficult and complicated that can be proposed to the deepest and most extensive knowledge. How then could God have proposed the solution of that critical and historical question, as the necessary condition of the salvation of men, which He is believed to have intended by means of the Bible revelation? Or did He intend that the question should be settled by a privileged class, and that the mass of the people should implicitly believe their assertion?

(10.) It has been lately a frequent boast among our Divines, that *Christianity is an historical religion*. By this it is meant that Christianity does not partake of the uncertainties inseparable from the speculations of philosophy, but that it belongs to matters of fact and experience. To me the triumphant confidence with which such an assertion is made by men who have received the highest instruction from the old English Universities, would be perfectly inexplicable if I did not know that the English system of professional instruction has not the slightest philosophical foundation. Who, that has a true notion of the nature of *historical* proof, would venture to assert that God had made the eternal happiness of the human race dependant on their ability to weigh that kind of evidence? It would indeed be less outrageous to assert that Christianity was a *mathematical* religion—of the truth of which men might be convinced only by means of the Infinitesimal Calculus; for, in spite of its difficulty, that Calculus is accessible to all by means of a steady mental in-

dustry, and two or three years of regular attention would put honest students in possession of that certainty for which they had laboured. It would indeed be much easier to prepare the labouring classes to perceive the power of mathematical demonstration, than to judge of any critico-historical question.

(11.) The history of the human race is ONE, and cannot be separated into independent portions. An event in the history of the obscurest tribe that formerly occupied the American soil which you have intimately connected with Europe and its ancient civilization, might, if well ascertained, banish a great portion of ancient history to the regions of fable. And what, on the other hand, shall we say of human language as connected with the history of the race? But let us reduce our view to the collateral knowledge which Biblical criticism requires. The extent and nature of that knowledge is enough to dishearten even the most industrious and successful scholar, who, at the end of his career, may pause to compare the actual qualifications brought by him to the task, with his conception of those qualifications. Is it not then astounding to hear the proclamation made with one voice by *Protestant Divines*, that the first condition of Christianity is a belief in the substantial truth of the history of the Bible,—a conviction that the events there related, miraculous or otherwise, had existence in time and space?

(12.) I have confined this observation to *Protestant Divines*, because it is in their system of Divinity that the utter unreasonableness of such a demand appears. The Old Roman Catholic system of theology, having slowly grown under the direction of a body of clergy, who, from their predecessors, the heathen Roman Priesthood, had derived a great practical acuteness for that policy which depends upon artfully organized deception, became a model of artificial consistency, which, by its unity and the accurate relation of its various parts, continues to this day a most alluring object to the eye of the multitude. The secret of its *nothingness*, its *πρῶτον ψεῦδος*, lies in the place least exposed to the search of the common eye—i. e. at the *foundation*; and it was the peculiar art of the School Divines to draw the attention away from the sandy bottom, to the solid and splendid bulwarks which surround the wonderful structure of Romanism. The supposition of a living, undying, infallible Church, is what might be called a splendid instance of fallacy. That *perpetual* inspiration removes at once the dependence of the original revelation upon *history and criticism*. As for the proof of its existence—besides that the argument in a circle which proves the authenticity of the Scriptures by Church infallibility, and Church infallibility by the Scriptures, is perfectly safe from dis-

covery on the part of the multitude, it bears within itself something like an *à priori* demonstration, of a very popular kind. “*Revelation*, it is said, would be doubtful as soon as it became history; how then can we suppose that God allowed that greatest of miracles to be defeated of its purpose? Church infallibility is necessary; and God cannot be imagined to have omitted anything necessary to the completion of his works. *Ergo*, Church infallibility exists.” Do not suppose that I am indulging my imagination: I am writing with the perfect conviction that whatever be the number of thinking people who at this moment are sincere Roman Catholics, very few would be found among them who do not ultimately settle their faith on this argument. It was prepared, centuries ago, by the School Divines, from whose penetrating eye no difficulty affecting their system of divinity could escape. Aware of the unfitness of historical proofs for producing steady conviction, they proposed to themselves the question whether the Faith demanded as a condition of Salvation was historical. This question they answered in the negative; and distinguished between *Fides Historica* and *Fides Divina*. It is the latter, they said, which, as a gift from God, gives the utmost certainty even to the most illiterate member of the Church, by making the Church the immediate object of his *divine* or supernatural faith.

(13.) Compared with this *fallacious*, I grant it, but most admirably devised view, the Protestant *Bible* Infallibility is one of the most clumsy contrivances upon record. A *contrivance*, however, it can scarcely be called; for it was evidently the result of the uncertainty of views under which Luther raised the standard of revolt against Rome. But the advantages, the blessings attached to the breaking the chains of that priestly tyranny, were so great, that all those who, in different manners, had been galled by them, listened to the Reformer’s call, without a thought of questioning the theological accuracy of his plan for a renovated Christian Church.

(14.) Whilst stopping for a few moments to consider how I might best show the illogical character of the Protestant *Bible* Infallibility, it has come to my recollection that I had some time ago entered the following observations upon this subject in my Private Journal:—

“If, before the Reformation, any one wished to learn, in a few words, what was the duty of a Christian, he might have received, as the most comprehensive answer, ‘To obey the Church, in belief and practice.’ Let Protestants consider, whether the substitution of *Scriptures* for Church would not be enough to convey the most comprehensive idea of a Chris-

tian's duty, in conformity with their generally-received principles. Can any objection be made to this *general* description of a Protestant-Christian's duty—to submit to the Bible in every thing that concerns Faith and Practice?

"This assertion, however, is not the result of any regular and direct investigation on the part of the primitive Protestants. The Christian World had proceeded, for many centuries, receiving the Bible, *only* in consequence of the authority of the Church. *Evangelio non crederem*, says St. Augustin, *nisi Ecclesiæ me moveret auctoritas*. The Church possessed the Bible, and was supposed to know how it came into her keeping, and upon what unquestionable grounds its authenticity, its uncorruptedness, its divine authority, and its *meaning*, were established. The laity knew no more of the Bible than that it was *one* of the sources of the infallibility which the Church enjoyed. In this state of things Luther attacked the Church, and detached a large portion of Europe from Rome. Here was an end of the *infallibility* which had been supposed to exist for fifteen centuries. The Bible, by itself, i. e., without the living authority of the Church, had never been supposed to be a source of *certainty*: for how could a collection of books be conceived to produce certainty, if their sense was *uncertain*? And what kind of *certainty* could that be, which had only the *probabilities* of philological criticism to support the authenticity and purity of the text of those books?

"The primitive Reformers seem to have fallen into a paralogism, which may be thus expressed: 'Christians require a source of certainty upon religious matters: the Church, as interpreter of the Scripture, is not a source of certainty: therefore the Scriptures alone must be the sole foundation of that certainty.' Even supposing that the conclusion be true, it is evident that it does not follow from the premises. Besides, the Scriptures might be able to afford one kind of certainty, and be insufficient for another. All this was overlooked. The Christian world was made to expect the same kind and degree of certainty which had, till the Reformation, been derived from the combined authorities of Church and Scripture. This also *might* be true; but the belief that it is true, was made to spread among Protestants, without any previous examination, and upon no grounds whatever, except the fallacy which I have stated. The only ground for the Protestant notion of the infallibility of the Scripture, is the established belief that Christianity must have *infallibility* for its basis: the source of that infallibility must be found somewhere among men: if it is not in the Church (it is said), it must necessarily be in the Scrip-

tures. The English Protestants are still determined to keep that position; and they employ every power of intimidation which *public opinion* possesses to prevent its being thoroughly examined."

(15.) As to myself, I have long been perfectly convinced that the very circumstances which suggest such a question, demonstratively prove that the Bible has no claims to any *authority* over the human mind. If a *positive* duty had been laid by God upon men to look upon that collection of writings as something *supernatural*, as an *oracle*, the words of which it were incumbent upon us to consider and treat as God's words, the duty would have been made *clear* and *definite*. A law left to *conjecture* would be discreditable to human lawgivers; what must it be when attributed to the legislation of God!

(16.) The evil consequences of the almost universal belief that some sort and degree of submission to the Bible is inseparable from Christianity, must be a matter of great concern to any religious person who shall see them in the light in which they appear to me. I will endeavour to show you some of those consequences. The most mischievous of all is, what I would call, a *misdirected conscientiousness*. I have not known a person of talent, combined with morality, who at some time or other has not been agitated by considerable anxiety and even *remorse*, in regard to the supposed duty of surrendering individual judgment to the authority of the Scriptures. This is the inevitable result of the tyranny exercised by parents and instructors over the helpless minds of children. I do not know a more atrocious act of arbitrariness than that which is allowed, by almost universal consent, upon every child, from those of the lowest to those of the highest classes. I should be able to find some excuse for the perpetrators, if they did not profess themselves Protestants. A Roman Catholic knows, at all events, the exact extent of the duty he teaches: he refers the child to the Church for the divine origin and the true sense of the Scriptures. But the Protestant is fully aware that not one of the Churches, bearing that name, has been able to settle this pretended duty of surrender to the Scriptures, with anything like definiteness: nay, the Church of England has deliberately been silent upon that subject. *Vague expressions* is all that her Articles and Prayer-Book contain about inspiration. But in spite of this uncertainty, the Bible (the *whole* Bible, as if it were *one* book) is put into the hands of the youngest children who can read, with more mysteriousness than that with which the blindest heathen could deliver to them an amulet or an idol. Now, ask these fanatics (if you can meet with any one with a rem-

nant of fairness and common sense) whether he intends that the child to whom he delivers the Bible in this mysterious manner, shall be bound, when grown up, to believe every word of the Scriptures as equally inspired. Few will be so rash as to assert it. "Why, then, (you might urge) do you endeavour to impress the young mind with such an unbounded notion of sacredness in the book?"—I do not know whether you would receive a definite answer; but both you and I can guess the reason of that conduct: they wish to have the chance of producing *that impression* upon the infant mind.

(17.) And under that impression every one grows up, till the reading of the awful and mysterious book raises a dark cloud of doubt over the opening mind. Here the innocent heart comes into contact, for the first time, with the horrid phantoms of sacrilege and impiety. In vain does the intelligent and sensitive youth endeavour to find safety in unbounded belief: he soon discovers that true *belief* is not within the power of the will. To whom shall the young doubter turn? He must already be aware that there is little sympathy in the world for such feelings: in most cases, he would be certain of punishment,* accompanied with the bitterest expressions of scorn and contempt: he must devour his bitterness in secret, till the growing passions make him plunge into the world of sense, where, accustomed already to *remorse*, he probably will indulge himself much beyond the unquestionable boundaries of morality.

(18.) The doubts concerning the supposed duty of belief in the Scriptures, never fail to rise again at a subsequent period, provided the mind and the heart are not of the coarsest temper. The desire of leading a virtuous life visits, perhaps at more than one season, the conscience of every ingenuous youth, who has been piously brought up; but this desire has to contend with a difficulty of the most formidable kind. The first condition of a virtuous life (according to the established notion) is a *right faith*: no one can be a Christian who does not receive the Bible as a book of *Inspiration*: the first step, therefore, in the proposed reform of life, is to believe the Scriptures to be the word of God. Here I cannot help to observe, that if the most wicked and perverse ingenuity had been employed in devising a means to choke the earliest longings of a naturally good heart, after every virtue whose name is inseparably (and I will add *rightly*) attached among us to Christianity, it could not

* Coleridge used to mention with approbation (if we are to trust the accuracy of his Nephew) a severe flogging which he received for saying that he had become an unbeliever.

have discovered a more effective as well as insidious method, than the demand of this previous condition. At the present stage of our civilization, every page of the Old Testament, and many of the New, must inevitably raise a swarm of doubts, in every free and healthy mind. Whether those doubts are insuperable, does not concern my argument. The important point in it is, that, according to the established notions, no man can, satisfactorily to himself, enter upon a steady course of Christian virtue, as long as the Bible appears to him a *human*, and frequently *erroneous*, composition. Must not any thinking person who finds himself under that impression be absolutely discouraged from his good purpose?

I have, in a former part of this letter, dwelt upon the difficulties of historical criticism; but putting that aside, how very few can attempt to read even the popular books which have been written with a view to conceal this difficulty! There are certainly persons, among the educated classes, with leisure enough to peruse some of the defences of Revelation. I grant it; but are they qualified to judge what they have read? or do those works contain all that is required to form a correct judgment? Must not a clear mind perceive that such fragments of ancient writers, for instance, as are quoted in that kind of books, should be allowed no weight till the connection of the text is examined; till the historical and personal worth of the writers is known? I speak from my own experience. No man can have gone through the prescribed course of reading with more zeal than myself; no man, not previously determined to arrive at *certain conclusions*, can have read such works with a more ardent desire that their cause should be triumphant. Yet when the flame of this devotional spirit had abated (which it soon must do, except in the case of thorough enthusiasts), and I opened the Old Testament, I instantly found myself just where I was before my appeal to the Apologists. Having leisure and instruction enough to consult the originals on which the Apologists relied, I did not neglect that supposed duty. What was the result? Increasing doubt, or rather growing certainty, that Bible inspiration is a vain theological theory. Well, then, what has the mass of the Christian people to do? They cannot lead the studious life to which external circumstances, and natural inclination, have led me: even if all could follow my example, it is probable that many would arrive at the same conclusion: and, after all, such as might be convinced by the theological argument, would possess, as far at least as the power of the proofs extend, only a slight *human* ground of conviction. How

is it then possible that God should have placed this monstrous obstacle at the very entrance of the *only true* religion?

And yet the universally established Protestant notion, that it is a moral duty to believe in Bible revelation, or at all events to believe in *Bible history* (which, if not supported by divine authority, is like all other history,) is indispensable to Christians, is allowed on all hands to harrass the best and most conscientious minds. Every individual, whether educated or not, having leisure, or hurried by business, must clear up this most difficult point for himself, or live under the painful and *demoralizing* impression, that he has neglected the first of duties—that of listening to and embracing God's words, if *it be so* that God has had his own words recorded in the Bible. The inevitable results of this general persuasion must be these; the boldest and grossest minds will give up all idea of being religious; and submitting in their hearts (if not publicly) to bear the stamp and character of *infidelity*, they will believe that their mental condition necessarily implies (what the name of *infidel* generally expresses) a disregard of all duties which are not enforced by law, or which public opinion does not strictly demand. Ardent characters, alive to the apprehensions of the evils which enthusiastic teachers present to the imagination, will surrender themselves unconditionally, and take up the Bible as the personal dwelling of God upon earth. Nervous excitement, whether in the shape of distress or of anger, will henceforth stop all doubt concerning the divine character of every word of the *inspired* book, whatever may be the meaning which the *Bible worshipper* may attach to it. Less enthusiastic minds, who, more from a sense of propriety than from conviction, wish to profess some established system of Christianity, will repose entirely upon the judgment of their clergy;—the Roman Catholics, allured by the *plausible* theory of Church inspiration, the *half-Catholics* of the Church of England by that of the *internal improbability* of the supposition that the Church can be essentially wrong. Examine, I request you, the state of the Christian world, and I trust you will find it generally corresponding with this statement. A total rejection of religion, a morbid enthusiasm, and the prevalence of hierarchical authority, are the necessary consequence of establishing Christianity on the inspiration of the Bible.

(19.) The pressure of accumulated evidence has forced most of the popular Protestant writers to abate the claims of written inspiration. Paley says somewhere in his *Evidences of Christianity*, that it is absurd to make the truth of the Gospel depend on the truth of every passage in the Old Testament.

This is deluding the incautious reader, who hopes, upon Paley's authority, to relieve his mind from the weight of the difficulties which sink his belief in Christianity. Suppose the doubter undertakes to read the Old Testament through, to settle in his own mind to what passages he is in future to allow divine inspiration, and which he is to reject. How can he ascertain the extent of the Doctor's dispensation? Shall his conscience be at rest, if he finds that there are grounds for doubting the authenticity of the *existing* Pentateuch? May he put Moses aside, and yet remain a good Christian? I confess, for my part, that in the presence of such gross evasions, it is with difficulty that I *suspend* my judgment in favour of the honesty of the writers who employ them. The *liberal* grants made by modern divines appear to me in the character of the abatements of pedlar Jews. Having asked a most outrageous price, they abate one-half, and yet cheat you. Why did not Paley face the question of *inspiration*? Evidently because he was aware that he must fail in the attempt of settling it; he knew that if he spoke the truth, his book, instead of popularity, would have brought the charge of infidelity upon the author's head. We are told that we need not believe the *whole* of the Bible to be inspired. What the Christian world demands, is to be told *which parts of the Bible ARE inspired*: this should be *specified* and *proved*. The idea of indefinite *inspiration* is, however, kept up, because like that of holy places and holy things, oracles, and miraculous images, it never fails to raise a certain agitation and awe in the mind, which is as useful to the deceivers, as it is pleasing to the deceived. No Priesthood can exist without the means of raising those feelings.

(20.) The *inspiration* of the Bible is the last standing ground of those *Protestant priesthoods* who, at this moment, observe the advantages of the *legitimate* Roman hierarchy with feelings of ill-disguised envy. Let me recommend you to look into the *Tracts for the Times*, lately published at Oxford. But it is a remarkable fact, that wherever the Ministers of Religion drop the unfair advantages which they might derive from the theory of Scripture inspiration, a certain portion of the laity (distinguished as the *pious*;) are ready to take up the *authority* which their Ministers renounce. I hear with extreme regret, but not with surprise, that the laity is exercising a considerable degree of mental tyranny among you. There are, indeed, few men who will neglect an opportunity of commanding in the name of Heaven. In England, the law would have resigned the right of punishing for Religious libel; but the half-educated portion of the middle class are most tenacious of the control which they

still exercise in the name of the Bible. No, there will be neither peace, nor regular progress in the pursuit of a moral and religious truth, until the idea of a *permanent* divine oracle be totally banished. A steady progress can only be secured to mankind by the diffusion of *mental* philosophy, which will finally convince men that heaven has granted them only one source of spiritual knowledge—God's light within them, in the character of Reason. Any system of Christianity which does not stand upon this foundation is false and mischievous. Look, on the one hand, at the evils occasioned by Christianity under *Church authority*; look, on the other, at the wildness of pretended Protestant freedom, upon the basis of indefinite Scripture inspiration, and I trust you will be convinced that reckless irreligion, *priestcraft* and *fanaticism*, must necessarily divide the Christian world, as long as Christianity and true Philosophy shall appear to stand opposed to each other.

(21.) “But will you not believe in the Gospel miracles?”—I answer, where I have sufficient reason to believe, assent costs me no effort whatever. No one need urge me, with the usual querulous questions, the character and tone of which seem to imply some hardheartedness on my part, some unwillingness to *make an effort* and *believe*. The Gospel miracles, as a whole, are in the same predicament, in regard to the supposed duty of believing them, as all other narratives of the Bible. Have the contents of that collection been proposed by God to mankind for the purpose of their being received as truth, *upon the authority of the book itself*? The whole practical question turns upon the proof of that fact. But let the divine who may wish to prove the divine authority of the Bible remember that he will lose his time if he attempts to show the *inspiration* of the written documents by the *miracles* related in them. Miracles related cease to be miracles; and become *improbable* history; I do not say a narrative, that it is *impossible* to prove, but one which it is *more difficult* to prove than any other.

(22.) The subject of miracles has employed many a theological head; but like most theological subjects, it has been treated under an impenetrable cloud of prejudice. I will not say with Hume that it is *impossible* to prove a miracle. What I firmly believe is, that it is impossible to prove it by *written* documents. The essential difference between the examination of *witnesses* and the examination of *documents* has been always overlooked in this question. Had we the apostles to examine, I should not despair of having a well-grounded belief in the

miracles related in the Gospels ; for I should have the means of ascertaining these two most essential points of evidence : 1st. That they really had been present ; 2nd. That they had examined the circumstances of the event with the knowledge and judgment required in competent vouchers. But there is an immense chasm between the evidence which might be thus elicited, and that which we can derive from the documents we possess. The proof that such documents are the genuine and uncorrupted production of such and such individuals, is, by its very nature, most feeble and evanescent. Grant the utmost, and it will still be a *conjecture of criticism*. Such is, in fact, the *ground proof* of our Gospel miracles. Excuse me if I repeat the question, Can it then be supposed that God has demanded, as the essential condition of a religion acceptable to Him, that all men shall examine that *historico-critical* proof, and convince themselves upon it of the reality of the wonders contained in the New Testament ? Or has He commanded that they shall be believed upon the authority of a certain priesthood ? Or, finally, has He made it a duty to receive certain narratives as historical facts, merely upon the strength of the impression which the accounts shall make upon the imagination of the reader ?

(23.) But it is time for me to conclude. Unless Christianity be conceived as something which lies within the reach of every individual, with his mental faculties developed into what may be called full *rationality*, it cannot be the *true* religion. The *only true religion* must possess qualities fitting it to become *Universal*. Christianity, as it is represented by Divines, cannot become the religion even of a single town, unless it borrows the assistance of the secular arm. What then, you will probably ask me, do you conceive true Christianity to be ? True Christianity, I answer, is no new doctrine, discovered and preached by Jesus of Nazareth. The source of all the errors under which the Gospel has laboured for ages, is the notion that it must have been a *positive* disclosure of truths till then unknown, and of religious ordinances till then unpractised. The preaching of the true Gospel was not *positive* but *negative*; not *constructive* but *destructive*. The proofs of this important truth are, to me, of the most satisfactory kind. One of the strongest arises from the *doubts* which divided the original publishers of Christianity. From the time when the Apostles are represented as not knowing how they were to behave in regard to the Gentiles, down to the present most bewildered state of the Christian world, the question "what is Christianity ?" has been, more or less, forcing itself upon the minds of

Christians, except when under the highest pressure of authority. Could this have happened if Christ had intended to preach a new *positive* religion?—if the remarkable course of Providence which accomplished that most important moral revolution had contemplated to make Christianity depend upon the acceptance of certain books, and upon an unhesitating belief in their contents?

I must repeat that I have devoted the best part of my life to the study of the New Testament, and especially of the Gospels, under a vehement desire of dispelling the doubts which disturbed my confidence in the notion of an *inspired* and *positive* Christianity. One of the most eager objects of my search has been, to have a definite notion of Jesus' demand upon the Jews: to know what he wanted the people to do. But in spite of repeated reading, comparison, and meditation, I could arrive at no other conclusion than this: that the writers of those documents had no idea of any definite demand, or proposal on the part of Jesus, except that of a reformation of life, and a general rejection of the authority of the combined Priests and Pharisees. That a moral and religious *spirit* of the highest and purest description is discoverable in the personal character of Jesus, and in the general tone of his preaching, I am most anxious to acknowledge. The imbibing of such a spirit appears to me the condition of Jesus' discipleship: were it not for the darkness that Church doctrines have cast over the figurative language of the New Testament, I believe there would be no doubt that Jesus conceived the religion he preached to consist in conscientious obedience to the dictates of that *Spirit* under whose guidance he had exhibited himself as a most perfect model during his public life. No revealed or mysterious writings were required for the purpose of enabling Christians to recognize that spirit and embrace it with confidence. The spirit of love to God and Man, the spirit of self-denial for the sake of general good, the spirit of mercy to human infirmity, the spirit of sympathy with human sorrows, the spirit of indifference to pain and death in the service of truth, and in the duty of opposing vice, error, and hypocrisy, though invested with the power of life and death, that spirit is as readily distinguishable from all others as is the sun from all other lights. To the guidance of this spirit, not to that which was afterwards described as appearing in the shape of a meteoric fire, to the guidance of that *moral* spirit did Jesus commit his disciples for ever. Of books that *were to be written* by his apostles, he seems not to have had the slightest notion: to priests, who should be the privileged interpreters of such books, the general

character of his views appears totally opposed. His work, the work allotted to him by Divine Providence, was *to occasion* the fall of Judaism and Heathenism; and to this object he sacrificed his life. Thus were the two great obstacles to moral improvement removed from among the select portion of mankind who occupied the vanguard of civilization. This great achievement was not brought about by a sudden miracle, or by the exclusive operation of truth and virtue. The pure impulse given by Christ was communicated to a mixed mass, which was often moved by lower springs of action. A new society was formed within the fast declining one, which bore the name of Roman Empire; and to the activity of this new people was left the work of utterly destroying Paganism. Christianity, under the interested protection of the Roman Emperors, emulated the pompous ritual of the religion to which it had given a mortal wound; from a *merely negative* reform, it became the most *positive, most complicated, most hierarchical* system of belief and worship. But in the midst of the greatest corruptions, *the spirit* of its founder might clearly be perceived by those who had any portion of it in their own hearts. The mighty structure which had been raised in Christ's name could never receive that completeness which alone would ensure its permanency. Even in the darkest ages there were thinking men who suspected some fundamental error in the system of Church Christianity. History has accordingly preserved the names of a few of these doubters; but how many more of them must have lived in cautious obscurity!

(24.) The progress of knowledge, in every direction, seems to be on the point of forcing conviction against all Church Theology upon all who have not totally surrendered their minds to hierarchical authority, or to enthusiasm. *Book Christianity*, the Christianity of *inspired documents*, is vanishing like an airy phantom. The *Leben Jesu* of Strauss has placed it beyond all reasonable doubt, that the Gospels were not written by any of the immediate disciples of Jesus. That *negative* part of the work is confessed to be unassailable by German Divines, who employ their whole learning and ingenuity in combating the author's attempts to account for the *actual* origin of those writings. After a perusal of the work itself, I am convinced of what I formerly strongly suspected; namely, that the Gospels are a mixture of substantial truth and fable. The separation of these two elements, as far indeed as it is necessary for *practical* purposes, is not difficult. Any one who, free from the notion that implicit belief in some portion of history is essential to true religion, shall take the *spirit* of Jesus as his guide, will easily

distinguish all that essentially belongs to the character and views of him whom, upon the most sound and unquestionable grounds, we may truly proclaim the highest and noblest guide given by God to mankind.*

The moral picture of Jesus of Nazareth which may be drawn from the Gospels, is, in spite of their greatly corrupted historical character, the most fit vehicle for popular instruction which, I believe, was ever known ; but the original picture must be *restored*, as Artists of Genius restore an ancient statue by means of its incomplete fragments. The work here is not difficult, provided the love of the *miraculous* does not disturb the moral sense : the fragments, for the most part, breathe the *spirit* of the whole. The image thus conceived by minds of *congenial spirit*, is the only *Christ* we can possibly know.

J. B. W.

Liverpool, March 12th, 1837.

* There is a passage in Cousin's *Histoire de la Philosophie*, vol. ii. p. 86, so beautifully illustrative of my meaning, that I hope to be excused for copying it. "*L'Essai sur l'entendement humain* a deux défauts graves : d'abord, des répétitions innombrables ; puis des variations et des contradictions un peu fortes. Aussi faut-il s'attacher à l'esprit général du livre, et avec cet esprit, interpréter les passages contradictoires, négliger les inconséquences de détail, et considérer surtout le fond commun et l'ensemble de l'ouvrage, car c'est là qu'est le système de l'auteur." Though the New Testament was not written by Jesus, it may certainly be treated in a similar manner, with great advantage and satisfaction.

ART. II.—JUSTINUS KERNER. By Dr. DAVID FRIEDRICH STRAUSS, Author of the “Leben Jesu.”

FOR several years it has been my custom to devote a few fine days in the Autumn to a little pedestrian excursion to Heilbronn and Weinsperg. Heilbronn is the central point of the Würtemberg vintage; early in the morning we are awakened by the voices of the vine-dressers, proceeding to their work; through the day continual *feus de joie* echo from the surrounding vine-hills; and with the approach of darkness, rockets, and a variety of other fireworks, commence their brilliant display, till by the arrival of night the roads and paths leading to the town are enlivened by various processions of people, who by torchlight and with music descend from the vine-topped hills, and proceed on their return home. Meantime the spacious ball-room on the adjoining Wartberg (tower-hill) has been filling during the afternoon; music soon commences to open the daily vintage dance, in which the young tradespeople of busy Heilbronn, young officers from its garrison, jovial students out in the vacation, and visitors from various parts of the country, desirous of joining in the celebration of the vintage in its proper territories, mingle together to enjoy themselves with the fair ones of the town and neighbourhood.

Whoever is inclined to remove from this gay bustling scene to one of a more quiet nature, will do well to wander forth for a day to Weinsperg, about a league distant from Heilbronn. Here, likewise, the grape-gathering is going forward; but the town is much smaller; there are fewer rich vineyard-owners to carry on the gay and noisy vintage; and the influx of strangers not so great as in Heilbronn. After traversing the shady chesnut-walk, which skirts the east side of the town, amid the luxuriant vegetation of delightfully laid-out gardens, and passing the ancient burial-ground, over whose walls here and there still projects a stone cross, or some such antiquated monument, the wanderer, continuing his course for half a league through a fertile plain, arrives at a spot where the road, gradually ascending between vine-hills, enters a path running between two parallel hills. When at the top, the prospect of the Weinsperg valley opens upon him. I shall never forget, in my first wanderings to this place, in spring time, how I was received with greetings from the throats of sweetest songsters from a woody glen on the left of the road; they were tokens from love and pleasure of all I should experience then and subsequently in

this valley. Here, except the meadows and fields in the plain, the eye rests only on vine-planted hills, one of which rising just before us, is entirely covered with vines. That broad and irregularly-shaped hill, standing on whose summit appears a mountain ruin of half-decayed walls and towers, is none other than the much-renowned "*Weibertreue*," or Woman's Fidelity. This place of antiquity, already made popular by Bürger, has been very lately brought into notice by another poet, who dwelt at its foot, the Weinspergian doctor, Justinus Kerner. Little stones from these walls, formed into rings, were eagerly sought after by wives and maidens far and near, through Germany, and produced a sum which Kerner employed judiciously in making paths by which the ruins became accessible, and by planting flowers and shrubs, making comfortable resting places, and erections for *Æolian* harps, rendering the whole scene more delightful and romantic. Perhaps to-day we might find the Weinspergers celebrating their so-called public vintage upon the *Weibertreue*, it having been the annual custom so to do, since Kerner beautified the spot. Possibly the three gentlemen whom we met on the hill are proceeding to Heilbronn to purchase fireworks; at least I fancied that among them I recognised the same old pyrotechnist who is usually busy there at this season. May his stars not treat him now as they did some years ago! I had just arrived towards nightfall at Kerner's house: all the family were still absent at the festivities in the old castle; but soon Kerner's daughter returned in visible excitement. The pyrotechnist had begun to send up some fireworks of his own preparation, and for this purpose had taken his station upon the top of an old roofless tower, on and around which a numerous body of spectators had collected, but, behold! instead of ascending, his rockets, squibs, and fireballs, all fell amongst the terrified gazers, by whom the artist was now ill rewarded for his trouble. The girl said she was ready to cry at the misfortune of their good old friend, and could not remain to witness it any longer; and yet, between times, she could scarcely refrain from laughing,—a true poet's child.

But we have not properly come to that yet: we are still standing upon the height whence we first beheld the "*Weibertreue*." For some distance the road descends, and then continues level, until we approach it; and as we pass on close to its base, Weinsperg, hitherto concealed by the hill, gradually becomes visible. The village presents little that is beautiful; narrowly built, with crooked streets, it lies on the uneven ground of the hill-foot; even the market-place is a steep acclivity, losing itself in a platform, on which the old church has found its place. At

this time the streets are also made narrower by the vats placed before the houses for the reception of the trodden grapes, and between which carts and carriers are continually thronging with fresh loads for the wine-press. Wine-dealers from all parts are standing here and there, while the village officials distribute information and advice to the strangers, and to the natives instructions and commands. But who is that stout, strong-looking man, in a black coat, with the thick bamboo walking-cane, who steps out of that house, and receiving and returning greetings with every one, proceeds across the street, and disappears into another house? He walks along with a firm bold step, but as if in deep thought; he is friendly with those around, while it is evident from his peaceful earnestness that their occupation is indifferent to him; he gives the idea that he is a wise man;—who can it be? Bethink yourself, where are we? In Weinsperg: and what other could thus look here than Justinus Kerner, the poet, the friend of the spirit-world, and the physician, who in this morning hour is making his visits to his patients?

What, that corpulent man Kerner! it is not possible! It is not thus we have pictured him to ourselves. A spirit-seer should look quite otherwise, with a meagre worn-out figure, hollow cheeks, and projecting, darkly-glowing eyes; but this robust form, this round full face, this peaceful eye!—it cannot be Kerner!

Well, yonder he comes again out of that house. I will speak to him, and convince you that it is indeed he: at the same time you will be able to observe, on closer examination, that his face, certainly rather large, is marked with the most delicate and spiritual lines; that his hand, when he holds it out to me, is one of the softest and most elegant; and his hazel eye, looking from his small tortoise-shell spectacles, is certainly not of a kind to contemplate spirits, which, as far as I know, has never happened to him; but rather in the stillness of thought to lose itself amid the images of the world of imagination.

But really we cannot at all conceive, continue my companions, after he has left, how this can be Kerner, who has just so affectionately greeted, and chatted so kindly with you. Because you are—that is—you do not, at any rate, belong to the believers of Dr. Kerner: and the more that Kerner stands at the head of the faithful in the strictest sense, so do you stand on your part—you will not take it amiss from us—or at least so you are represented——

My companions meant in continuation to say,—that I am represented as standing at the head of the unbelieving: well,

so be it; and if these extremes here come into friendly contact, why should it be so wonderful? Certainly at first things did not go on so well when he heard that from belief—then only in the “Prophetess of Prevorst”—I had gone over to doubt: the good doctor was very angry, and said hard words against me. It pained me greatly, by doubts and difference of views, to have made a breach in a friendship such as ours had been till then.

It was at the commencement of my university career, having no congenial direction given to my philosophical impulses, I had passed from the steppes of Kant and his commentators to the more fruitful region of the philosophy of nature, and thence lost myself in the mysterious forests of old Jacob Boehme. When I first escaped from the dullness and vague dreaminess of the period between boyhood and youth into a firmer self-consciousness, I fancied that in this impetuosity of feeling I possessed the Truth, and could not see the necessity for all the circumstances and sceptical premises with which Kant approached the study of Things. Very far from comprehending the questions and problems of this thinker, I did not understand wherefore such matters were introduced at all. While in such a state of mind, how must Schelling’s intellectual speculations, and Jacob Boehme’s unshrinking gaze into the deep things of the Divinity and of Nature, have come home to and inspired me! It will be evident in what manner I regarded Schelling, when I say that I could not understand how he could ever have quarrelled with Jacobi, whose philosophy of the feelings and of faith I equally admired. As a natural consequence of this state of mind, I soon placed Jacob Boehme above Schelling. In the latter, the immediate idea was shown only as a point from which every thing else was deduced in the manner of mediate knowledge. The term was even used for such a point: an idea appeared now an actual form, and indeed there seemed to exist a knowledge which one could hardly think very different from the ordinary mediate perception of the existence of things. Boehme, on the other hand, always spoke like a prophet, like one whose eyes had been opened to behold the living powers in his own soul and in nature, as they “ascend and descend, and take the golden buckets.” In consequence of a simple religious education, up to this time I had, with a child-like mind, believed in the Bible as the word of God, now I attained as firm and superstitious a faith in the declarations of Jacob Boehme as ever man had in apostle or prophet. His knowledge seemed to me both to descend to deeper foundations, and to bear the stamp of immediate revelation more decidedly than the Bible itself.

But the desire for an immediate cognition of the true and divine was satisfied with this only in appearance. Even had the prophet looked for himself immediately into the depths of Divinity, we could not thus boast; his cognition, in its transmission to us, was to us mediate, and mediate also by so great a gulf of time, and by the lifeless medium, were the dead scriptures. Was there not in the present time, and in available proximity, a prophet whom we might immediately behold, and with whom we might ourselves converse, and by personal intercourse with whom make his ideas our own?

It is evident that at this time we must have taken notice of the somnambulists, concerning whom there had lately been much discussion, especially in Swabia. Eschenmayer's "*Archives*," and other books of that class, were resorted to; but these seemed to us written in too technical or too tasteless a style, or, merely confining themselves to externals, appeared not to approach the deep things in which alone we took an interest. Of all these writings, essentially different, Kerner's account of two somnambulists afforded us the most welcome nourishment. Here, with the imagination and the harmless faith of the poet, were collected and repeated the conversations of a magnetized child of nature, which dwelt in the most pleasing manner upon the internal connection and relationship of all things, upon the invisible world of good spirits, and upon the blessedness of inward contemplation, and cast a roseate hue over the susceptible soul of youth. In the midnight hour, when the associates of our monastic chamber were asleep or at a distance, I read the book over again, with two of my friends; and all through we were equally delighted with the naïve and comic, as affected with the more grave and important portions of the contents.

Though this reading gave us much satisfaction, it was only temporary, and the feeling became still stronger, that here too we had but a dead letter, and no living manifestation. Our search was renewed with restless energy. The supplement to this work of Kerner's had directed our attention to certain deeper elements of popular superstition, and to shepherds and similar persons among the country people, as the possessors of gifts and true perceptions, which appeared to indicate a more intimate connection with nature, and the original source of all powers. Horst's "*Library of Magic*" (*Zauberbibliothek*), and similar works, also led us in this direction. We soon heard of a fortune-teller, who was said to dwell a few leagues from the town where our university was situated: we proceeded there immediately, I and my three friends, now entered upon such different paths of thought and life, who, I trust, will permit

me, even now, to press their hands in remembrance of that day; for, however strange it may sound, each will agree with me in ranking that day as one of the happiest of his life. It was towards the end of February, but the paths were still covered with deep snow and frost, when we issued forth upon our journey. We had continued driving in the morning air for about a league, when one of the party, who had not clothed himself with sufficient care, and had paid no attention to the feeling in its commencement, suddenly found his hand completely frozen, and all sensation gone. Immediate rubbing with snow had no effect, but appeared rather to drive the cold inward, so that he nearly fainted, and the chill sweat already stood on his forehead. Happily we were then in the neighbourhood of a village, and we conveyed our friend to the first inn we found, placed him on a table, and wrapped him in a blanket, where he lay with closed eyes, perfectly insensible. We asked for a surgeon, and were told there was none in the place, but that a shepherd lived near, who knew how to treat wounds, burns, and even the effects of frost. A shepherd possessing mysterious powers of healing was exactly in harmony with our existing thoughts and desires! He appeared: a man of middle age, of middling height, with an intelligent, honest countenance. When asked whether he could hope so far to restore our friend as to enable him to continue his journey, he replied, smiling, that our friend would very soon be the liveliest and most healthy of us all. He then drew the hands of the patient from under the coverlid, and, murmuring some verses, stroked them several times, and again placed them under the bed-clothes. Whatever may be thought of the circumstance, it is true, that after the lapse of five minutes, at most, our friend arose, and looking gaily around him, assured us, that during the shepherd's manipulations, he had felt as if the motion drew the pain out of his hands; it having passed away from the inward parts of his body. In high spirits, we immediately sat down with our quickly-cured friend, to drink some wine with the shepherd, who, by his pithy conversation and sound views, completely won our hearts, and to whom, at parting, I presented, with half-superstitious reverence, a silk-handkerchief, which I wore round my neck, and which I might well need upon a journey in that bitter cold. We were all thoughtful as we pursued our way. We had expected to find wonders at the end of a journey of six leagues; but now, through the necessity caused by a most extraordinary accident, they had met us at the end of the first league, and we felt that any thing beyond this could not befall us that day, yet we were

afterwards so fortunate as to hear from the fortune-teller much that was so remarkable, relating both to the past, present, and future, that our delight and enthusiasm had sufficient food for the rest of the day.

It happened that at this time a report was spread through the country, that in the establishment of Dr. Kerner was a female somnambulist, who, in a state of sleep-waking, communicated with some departed spirit, from whose statements she had made a wonderful discovery concerning a concealed legal document. Here was the very object towards which our wishes had been so long directed. I thereupon wrote for an explanation of the circumstance to a relation living at Weinsperg, who, directed by Kerner, referred me to Eschenmayer. We therefore went to the professor's house, at Tübingen, who received us kindly, as believing and inquiring disciples, and allowed us a view of the documents communicated to him by Kerner. The Easter vacation was near, and, accompanied by one of my most tried and congenial friends, I hurried away to Weinsperg.

Then it was that, on my entering the valley, the birds greeted me so sweetly. I had travelled as far as Heilbronn with my father, who was on his way to the Frankfort fair; the moment of our separation was solemn, for I felt as if leaving him to enter upon a most mysterious and awful initiation, and to begin a connection with the invisible world, hitherto desired in vain. Kerner received me with fatherly kindness, and introduced me at once to the somnambulist, who was lying awake in a chamber in the lower part of the house. She soon fell into the magnetic sleep, and, for the first time, I saw before me that wonderful state, in its purest and most beautiful form. The countenance, full of suffering, but gentle and noble, was filled with heavenly light; her language was the purest German; her enunciation soft, slow, solemn, and musical, almost like a recitative; the words expressive of overflowing feelings, which passed over the soul, at one moment like radiant, at the next like overshadowing clouds, and then floated away—now stronger, now softer, the passing of the wind over an Æolian harp—intercourse with and concerning blessed or unblessed spirits, uttered with such truth, that we could not doubt this was a veritable prophetess before us, holding communion with a higher world. Kerner now made preparations for placing me in magnetic relation with her: I cannot remember such a moment in all my life. Firmly convinced that as soon as I placed my hand in her's, my whole thoughts and being would be laid open to her, with no retreat, no refuge, should there be that

within me which I had reason to conceal, I felt as if the boards were drawn from under my feet, and I was sinking into the abyss, when I gave her my hand. However I stood the test well: she praised my faith, and I have often since laughed at Kerner; for the somnambulist, when he asked what was the peculiarity of my faith, answered, that I could never become unbelieving. Whence I maintain, that either I still am not unbelieving, or if I am, his somnambulist was a false prophetess.

Happy, full of poetry and joy, were the days I then passed at Weinsperg: the wonder we had sought was no longer distant, but had become a living presence; it was no longer an individual strange something, but was the element in which we moved; at every corner of the road, round which we turned, behind every bush we passed in the garden, we were prepared at any moment for the appearance of something the most singular and extraordinary, which we beheld as a familiar object, and without any feeling of wonder or fear.

The person and countenance of the somnambulist, who, when not in the magnetic state, was a sensible and interesting woman, possessed in an especial manner the power of unlocking the hearts of those who conversed with her, and inducing unrestrained communion, also excited enthusiastic feeling, whose degree may be imagined from the following example:—

When, some time after, two of my friends returned from a journey they had made to Weinsperg, with the intelligence that the somnambulist had awakened from her condition, till now apparently one of waking, as from a magnetic one, and therefore had no longer any recollection of me, whose acquaintance she had made in the former state, although my friends brought with them a note from her, saying very naïvely, that she regretted being unable to recollect me now, but hoped still to remain my friend, the thought of seeing myself forced from her memory, and my place taken by others, made me very unhappy for a long time.

After we had repeated our visits several times, and confirmed our friendship with Kerner's family and the somnambulist, the latter died, and Kerner prepared to publish her history. During my visits at Weinsperg, as also my stay at Eschenmayer's in Tübingen, it had not escaped my observation, how anxious Eschenmayer always was to apply the facts of the case to his own philosophical ideas, and how willingly Kerner yielded himself to the influence of the man he so much revered. With the intimacy which Kerner had allowed me, I

wrote to him, amongst other matters, the advice, that in the composition of his work he would be on his guard, not to introduce too many of the Eschenmayerian views. In his reply he made no reference to this point, and thus appeared the book, in which, notwithstanding much that is excellent, these become painfully striking, when it is compared with the "History of two Somnambulists," philosophical formalisms substituted for poetic freedom, and a certain bitterness for the previous goodwill.

From the time of our first visit, the magnetic excitability of the somnambulist had continued to subside; the fits of extacy became less frequent, of shorter duration and less importance; we did not return from our subsequent pilgrimages with the satisfaction we experienced at the first visit. This was certainly, in part, owing to a gradual change in our demands, desires, and entire point of view. Our academical studies had meantime advanced to that of theology, and soon Schleiermacher, above all others, absorbed our attention and interest, by his doctrine of faith. Though startled at first from the prudery of our habitual sentiments by his intelligent discussions, we gradually became more and more firmly attached to him by the philosophic charm of his views, by the pleasure awaiting us when we fancied we had been able to come up to him in one of his dialectic courses, and could attribute to ourselves any of his skill. One point of reflective mediation after another arose unperceived in our consciousness, and before we were aware, we stood in a completely new intellectual region, whence the old wondrous land of *clair-voyance*, magic and sympathy, when we looked back upon it, appeared entirely reversed. Stimulated by the various opinions upon the "Prophetess of Prevorst," which acquired greater notoriety, her case and history being published in the meantime, and urged by the necessity of explaining to myself a phenomenon which had so long and so closely occupied my mind, I wrote a critique upon the various opinions respecting the "Prophetess of Prevorst," which was forthwith printed in a public paper, and in which, without touching too nearly upon the truth of the facts, the character of the Prophetess, or Kerner, I only sought to clear away the difficulties connected with the appearance of spirits, by an hypothesis, which was at least as admissible as others, though executed in a manner clearly betraying a writer whom Schleiermacher had but just taught to think, or even to speak. An unfortunate misrepresentation of this article made to Kerner by a third person, led him to complain of it bitterly, as a breach of faith, and for a time interrupted our connection,

until Kerner, after a correct explanation of the matter, and when the first impression was over, renewed our intercourse by the kindest invitations.

Arrived thus far in my narrative, and having in the meantime, with my companions, reached the inn situated at the other end of the town, where Kerner's house meets our view, we behold Kerner himself returning home from his morning visits through the gates of the town. In passing, he observes us at the window, stretches up his hand to me from the street, and forthwith insists upon our accompanying him to his house. "Why, you live here like a butterfly in a nosegay," observed one of our party abruptly to Kerner as we approached his dwelling, for it stands in the middle of a garden, surrounded by trees, vines and flowers. The house itself is small, but pleasant and comfortable, and in conjunction with the summer-house opposite, which is rendered habitable, affords ample room to gratify the hospitable feelings of that excellent family; nobler, more affectionate hospitality is not easily to be found anywhere. Amongst the many strangers who annually visit Kerner's house, each is treated according to his peculiar character, and suitable, especial consideration and indulgence are shown him. If some friend from a distant part arrive at Weinsperg, Kerner is unhappy unless he eat and sleep in his house, if room is left for him; and the invitations of the husband are ever seconded by the kind-hearted and intelligent wife with so much real cordiality, that it is difficult to withstand them. The guest is relieved from the oppressive feeling of encroaching upon their too great kindness, by seeing that his presence does not occasion the slightest interruption or change in the household arrangements, but that, on the contrary, all goes on in its quiet simple course. And into what a family does the guest find himself admitted! No wonder that those tormented by evil spirits here seek for help and ease,—the good spirit of this house cannot fail to banish them. An angel of peace appears to hover over it; the spirit of order, of calm cheerfulness and good will, speaks to us from every face around, and from every thing which we hear and see. That poet may indeed be held happy who, like Kerner, finds a wife who, on one hand, opposes his too enthusiastic feelings, with a well-ordered understanding, but, on the other, possesses the feeling and poetic warmth enabling her to sympathize intimately in all that moves the poet's breast,—to share his whole life in the fullest sense. And then the affectionate circle of those three children, of whom the eldest daughter is woven, as it were, out of the most delicate breathings of the "*Reise-schatten*" (sketches of travel); the son appearing to combine the wild imagination

of the father with the intelligence of the mother, and the youngest girl to manifest the earnestness and calm contemplative nature of both parents. Kerner's house is, perhaps, the most remarkable and peculiar in all Swabia, and I could wish it such an epic glory, as it has already acquired lyrical, in the well-known beautiful poem of my friend Gustavus Pfizer. This, however, is certain : if we wish to receive or impart a right idea of Kerner, we must see him and describe him in his own house.

Kerner is never tired of conducting his guests through his picturesque grounds, showing them his house and gardens, one before, the other behind it, the summer-house and arbour, and in drawing attention to whatever may be interesting to hear and see. In this little excursion our attention is particularly attracted by a tower, which, a portion of the old fortifications, still stands in Kerner's garden, and has been altered by him, so as to form, in the first story, an old-fashioned arched room, with painted glass windows appropriated to intellectual study and noon-day repose, whilst on the flat roof itself is erected a pavilion, whence is obtained a most lovely prospect ; to the back, looking upon the Weibertreue and the town,—and in the front, upon the Weinsperg valley and the mountains of Lowenstein. If, during our excursion, mid-day arrives, and the season and weather are favourable, the master of the house is asked where he wishes to dine ; whether in the usual dining room, or in the Swiss cottage, which is constructed at the back of the dwelling, as a sort of balcony, or in the bower, or perhaps in the arbour beneath the apple tree. If he decide to dine in the open air, during the meal a stork makes its appearance, and fearlessly demands a contribution. Kerner says, that like us men it has lost its paradise, because it ungratefully snaps at the hand which feeds it. The tame raven comes flying from a neighbouring roof, or tree, and likewise asks its share : and thus we see in the most pleasing manner, how the heart of the poet and of those belonging to him opens out in kindness, not only to human kind and the common domestic animals, but also to wild nature.

Kerner usually talks little : thoughtful, with his hands behind him, he takes his station at the window, or sits with folded hands, or walks up and down the room, liking well to stop occasionally before the friend who may be present, to look him in the face, pat him on the shoulder, and half sighingly pronounce his name with some friendly epithet. But if the mood comes upon him, he is unrivalled in humorous tales, and I shall never forget how comically he related the distress of an old miller, when an enlightened officer of the law seized his

alchymical writings and burnt them in the oven, or described the bewilderment in which Nicholas Lenau returned from America. When Kerner receives any remarkable letters, they are directly laid before his friends; those of an early date are tied together, according to each year, and preserved in the library of the old tower: amongst them are some valuable documents; here are the most beautiful poems of Uhland, communicated immediately after they were written. Any writings on magnetism or marvelism, which are never wanting to the editor of the Prevorst papers, are brought out; and should there be such persons in the house, those of his friends whom Kerner believes to take a sincere interest in the subject, are admitted, as far as can be without interruption, to make their own observations. Thus, a few years ago, I became acquainted with a maniac woman, then in Kerner's house, but who was cured soon afterwards. In her ordinary state she was a sensible and industrious woman, who, living entirely in Kerner's establishment, occupied herself with knitting or some other domestic employment, but who, nevertheless, during the attacks which often seized her, presented the veritable appearance of one possessed. She would be seized with distortions of the face into most hideous grimaces, convulsive struggles and fallings down, whilst making use of malicious, coarse and vulgar language, not altogether without wit. In spite of the firm belief that an evil condemned spirit speaks in these people, and all the seriousness with which he endeavours to influence the supposed demon in the name of Jesus, Kerner holds up the comic side of such scenes in the most amusing manner. At the very time that this woman was in the house, he had taken into his service a man who had formerly been insane, and now was not overburdened with sense; however, he knew the entire Bible by heart, and would repeat long portions to the poor woman, and sang her hymns, which, indeed, was of benefit to the woman, but exasperated the demon, who not unfrequently slipped amongst the Bible language wicked words, as contrary to the contents as vexatious to the reciter. At such times, he would, with the gravity of a Cato, advise, as a last resource, that the woman should, for once, drink somewhat freely, and then, perhaps, the good spirit of wine would overcome the evil spirit. One afternoon the man was reciting to her, when Kerner led us to the chamber, and desired him to sing her a religious hymn. He commenced accordingly in a very discordant voice, and every moment the demon, in the most frantic manner, uttered all sorts of wickedness. It was this comedy that Kerner was desirous we should witness, and

during the performance he laughed as heartily as any of us. It was really so extravagant, that a talented engraver, who, passing through the place, had come in to pay his respects to the poet, in time to be present at this scene, was completely lost in bewilderment, and could only repeat every now and then, "that he must say, he had never before witnessed such a scene!" We thus perceive, notwithstanding his mode of thinking, that by his comic humour, or as a poet, Kerner is far superior to these ghosts, and is completely their master. Indeed, this Kerner, the magnetiser and friend of spirits, is only to be understood through the poet.

Ludwigsburg, the birth-place of our poet, conceals under a dull exterior much that is poetic, and no one has more judiciously drawn this forth than Kerner himself in his "*Reise-schatten*," (Sketches of Travel,) where he describes Ludwigsburg under the name of Grasburg. This modern, straight-lined, flat town, is unfortunate, both in industrial and other points of view, being built on so entirely unsuitable a situation, that it has remained half-finished; but this is so far an advantage, that in consequence the extensive space within the walls has been filled by numberless avenues of linden trees, and other promenades, which, combined with the gloomy magnificence of the almost forsaken castle, communicate to natives impressions quite peculiar, producing that remarkable attachment to their place of birth which is found to exist in all Ludwigsburghers. The boy Kerner was intended for some trade, and commenced his apprenticeship in the royal ducal cloth-factory of that town. Soon however his nature rebelled against this state, and he flew to medical books. His turn for poetry now displayed itself. The lines opening with "*Ganz Ruhig, &c.*," form the subject of a story he relates about this early period, in a poetic effusion addressed to a tailor respecting a burnt coat, which I procured from Ludwigsburg, where it is still sung. It is a remarkable verse, in which Kerner's astonishment at the ordinary material course of cure is typical of his present views.

That was a bright era in the evil times of Napoleon's sway, when the three poets, Kerner, Uhland and Schwab, studied together in the University of Tübingen. Goethe and Schiller had worked out a classic form in German poetry; now the romantics, led by Tieck, struggled to imbue it with their own more German, glowing, religious spirit, at the same time giving it more heartiness and popular simplicity, in a freer form. Our three young Swabian Poets, especially fitted both by talent and inclination to shine in lyric poetry, vied with each other in songs and

romances, of which many still belong to the fairest productions of German imagination. But even at this early period, and especially in the compositions of Uhland and Kerner, was manifested that essential dissimilarity which afterwards led them into such opposite paths of life and action. Whenever we meet both poets in the same field, we find that it is not on this common ground that each possesses the greatest strength. Leaving the question whether Uhland is more intelligent and plastic, Kerner more susceptible and imaginative, it may be distinctly said, that Uhland's gift is to dive into the realities of human life, Kerner's to soar beyond them. The circumstances of spring, travel, of the lives of the shepherd, minstrel and knight, are those into which Uhland enters with love and delight, and brings before us with the animation of reality; whilst Kerner is not only driven forth from men and their actions into nature, from the plain into the mountains and forests, but often from the foreign land of earth to the higher home, from life to beyond death. Thus in the regions of romance, the classic belongs to Uhland, the romantic to Kerner. Uhland's muse, often indeed aspiring to the infinite, turns yet oftener, and in its best productions, to the finite, there finding the infinite; Kerner's muse, although in many ballads and songs contenting itself with the earthly, shows its peculiar character where it etherialises what is human, and rises on the breath of its desire to all that is beyond. What wonder, then, (to retain the image,) that upward-rising air and vapour blend into phantasmic clouds, which naturally pour upon the plains below many a spectral shower? Thus Uhland's delight in the mundane, being only a delight in the simplest moral elements, such as family affections, an old German state, considered as a meeting of free men, also love, in its natural manifestations, must change into dislike towards all which now, in Government, manners and literature, exceeds those first elements.

After the termination of his studies, Kerner travelled over part of Germany, and letters written during his travels, to his friends at home, laid the foundation of the "*Reise-schatten*," published first in the year 1811. This is the most important of Kerner's poetical productions, and is truly an ever-fresh fountain of purest, healthiest poetry. In its free form and varied alternations of the sentimental with the comic and grotesque, it may be compared with the works of Jean Paul; but in the "*Reise-schatten*," the sentimental, by some of the features of the romantic of the middle ages, is more defined, and therefore more positive, than in Jean Paul; the comic is more simple and popular; and hence the character of the whole

work is more natural and naïve. In the "Sketches of Travel," Kerner has employed two elements: one, the romantic, which again is two-fold—negative and positive—the negative lying in the ridicule and scorn of the plain prose of modern refinements; the positive, in enthusiastic admiration of the middle ages and of nature, and mental prostration under the sentiments of devotion and love: the other element is the poet's own experience, his recollections of persons, places and events, inclining now to the positive, now to the negative form of the romantic; or vibrating between both, with inoffensive and aimless humour. This love for the whimsical and burlesque is very closely connected with a turn of mind like Kerner's, however much at first sight seeming opposed to its elegiac seriousness. If the present life is that nullity, which has its true value, not in itself, but in the past and future, then with its serious and important actions, its strivings and occupations, running and racing, it may well appear to the profound observer as a farce, at which as a sage he smiles, but soon escaping for a time from the pressure of grave thoughts, he himself mingles gladly in the joyous ranks of the happy blind ones.

At the commencement of the "Reise-schatten," we are conducted into an ancient, free city, where at evening the families and neighbours are seated in friendly familiarity before their houses, and soon "from far and near many a hymn is chanted forth, till all around seems holy;" and in the night is heard the spirit of the old gothic church lamenting the weakness and cold-heartedness of the present race. Whilst thus is struck the grave key-note of the whole book, it is quickly followed by the humorous, when the traveller meets in the diligence with a singular set of fellow travellers. The insane poet Holder (Hölderlin), with speech confused but of profound meaning, represents the Romantic gone mad, or the Romantic as it appears to the lovers of the antique, namely, as madness; the chemical professor (an original of Ludwigsburg, long since dead) declares that insanity to proceed from a superfluity of sour matter in the soul of the man, and hopes a cure from the suffocating air of the coach; the pastor considers such materialistic expounding as immoral, and seeks to restore the madman to reason, by supplying him with sober pamphlets on enlightenment and education; he and a fellow traveller, a carpenter, recognise each other as contributors to an anti-romantic periodical; and finally, the antiquarian and poet Haselhuhn, (Conz) is admirably described, with his somewhat uncouth person, as a well-meaning mediator between the man of classics and him of the romantic. Here Kerner shows himself a true poet, in the gift by which he so idealises his experience, whilst retaining its truth, whether of a kind grave or

gay, that it seems to lose its earthly heaviness, and become light and etherial as a poetic creation.

One of the most amusing portions of the book relates the representation of a small piece entitled "The gravedigger of Feldberg." Here the romantic is represented by a group of students, and prosaic insipidity by the so-styled educated public which awaits the performance of "The Virgin of the Sun," with moderated expectations and citizen-like phlegm, and is seized with horror when the manager, compelled by the students, announces "The Gravedigger of Feldberg," "that shocking, immoral, senseless caricature, without connection, unity or plot, in one scene of which scarcely three words are spoken." The subject is a gravedigger, who, impelled by a mysterious impulse, strives in every way to gain the power of flying, and being always unsuccessful, gives himself up to the devil, who promises him the fulfilment of his wish, on condition of murdering his wife and daughter. Even here Kerner has transformed a real into a poetical, and, indeed, a comic into a tragic character; for the flying-loving gravedigger was living in Ludwigsburg when Kerner wrote the little drama.

I myself remember from childhood the little spare man who was sent for whenever my grandfather's old German clock was out of order; for he understood the repairing of clocks. I can fancy that I see him now, standing upon a chair, to reach up to the clock, which was hung high, and myself below, watching his work, and constantly urging him to hand me down a wheel from the clock. We children had been strictly forbidden ever to call the man Flugmaier (*Flymaier*), into which, after his various attempts at flying, the wit of the people had converted his proper name, Hartmaier; notwithstanding this I once took heart to ask him outright what was really the nature of his flying machine. He was not angry, but very quietly told me that it was just about completed, made of strong paper, and supported by wooden hoops, in the shape of a bird, when a mischievous woman, who lodged over the room where the apparatus was kept, took it into her head to pour water upon the floor above, which dropped through upon it, till the whole affair was unfitted for use. This miserable hero our poet has succeeded in transforming, in a manner the most surprising, into a diminutive Faust, who exclaims,—

"Seest thou yon heron, Lady, poised on high?
Blue are his wings as heaven's canopy;
Forward he darts in pride thro' light and air;
The earth is but a hillock in his eye!

Now look again ! what boundless freedom there !
 If I succeed in this my enterprise,
 Lady, e'en so shall I 'mid praise and wonder rise !

• “ The little fly can heav'nward wing its way,
 Soaring unfettered in the light of day.
 Poor man alone, to this low valley bound,
 Is, moss-like, doomed to creep along the ground.”

An exquisite fairy-like scene follows the farce ; a party of artisans and maidens, with a blind woman, a harpist, make an excursion by night, down the river, to the annual market : amongst them is a very wonderful maiden, a native of a north-sea island, who relates to the traveller the wonders of the sea and its depths, whilst the harpist and the rest of the company employ themselves in singing the most beautiful and affecting songs. An interesting companion now joins the party for a time, a miller's man, who, just summoned to the wars, has taken leave of his betrothed, with a sad foreboding that he will fall in battle. Subsequently, the traveller, in the forest of Oden (the Odenwald), finds the betrothed maiden with her parents, the guardians of a lonely chapel, where she is expiring 'from the effects of a letter she has just received, written by her lover when mortally wounded :—

“ Far from my much-lov'd home in that sweet vale,
 Where in soft murmurs glides the silv'ry stream,
 Borne hither from the battle, faint and pale,
 On thee, my life, I think—of thee I dream !

“ The wreath of Hymen twine thou for thy hair,
 Thy bridal vestments, love, do thou prepare,
 And mix the fragrant, sparkling bowl with care,
 For soon, O thought of happiness, I come,
 To the sweet valley of my much-lov'd home !”

Parallel with this narrative of the miller's man, runs that of Andrew and Anna, containing the most melting lyrical love-laments, of which I will only now quote the line “ Schwarzes Band, o du, mein Leben,” the burden of a popular song.

After his journey, Kerner settled as a physician at Wildbad, and wrote his admirable description of this bathing-place, with its surrounding scenery, which has gone through several editions since it was first published in 1813.

When my attention was first drawn to Kerner and his writings, whilst studying at the University, I recollected, as if in a dark, magic dream, having in earlier youth already read

something of him. His description of Wildbad came by accident into my hands, and then I remembered that on the occasion of a visit made by my mother to drink those waters, we had read Kerner's work, and I at once procured the very same copy, whose perusal had made so deep an impression upon me when a boy. Never were the mysteries of wild nature more cleverly explained. The gloom of the Nadel forests, the riven granite rocks, the terror of the lonely dark-blue mountain lakes, the vivifying spirit and the soft-healing influence of the warm springs, Kerner well knows how to depict, partly by description, and partly by local legends, in such a manner as to enchant the reader through the most flat uninteresting country, leading into that woody and mountainous scene of picturesque nature. Besides this production, there appeared during this and a subsequent sojourn of our poet in Welzheim, a series of compositions, put forth by him, with Uhland and others, partly in the Dichterwald (Poet's wood), and partly in other publications.

From the woods of Wildbad and Welzheim, Kerner removed first to Gaildorf, and later to Weinsperg, but not without a longing look towards the forest scenery which had become so dear to him. (Poems, p. 67.) However, he soon struck firmer roots into the new soil than into either of the former. "Below the height of 'Weibertreue,' he built his cheerful little cottage, amongst green trees," where soon, the poet having already been so happy as to call by the name of wife, a being early found, and altogether formed for him, "three beloved children danced gaily in and out."—(Poems, Dedication.)

The site of the "Weibertreue" became more and more renowned and beautified; songs were composed; the taking of Weinsperg in the peasants' wars (Bauernkriege), all the scenes of its early history, were told in the most interesting and romantic manner; and at the same time were written the interesting and still highly-esteemed medical writings, "Ueber Wurst und Fettgift," until twenty years' experience in animal-magnetism laid particular claim to Kerner's attention. From his observations of simple instances of this nature, as he has described them in the narrative of the Two Somnambulists, he had the good fortune speedily to advance to the most difficult cases of magnetism, as in the Prophetess of Prevorst, and likewise pursued his researches with those who were possessed both with good and bad demons.

In the meanwhile, Kerner's collected poems appeared for the first time in the year 1826, after Uhland's, certainly the most important modern collection of South-German lyrics, although

they display, as above observed, a peculiar character throughout. The poet, in the dedication, declares it was only through a painful yearning that he was excited to song, whilst, on the other hand, contentment made him silent. Wherefore he awards the prize to the fir-tree, rather than the vine, on account of the peace its planks enclose, as a coffin; he sings of the death of the miller, with whose heart the mill also stands still; the vengeance of heaven, for the desolation of a sanctuary, manifested in the four mad brothers; of the melancholy satisfaction found by the poet in his inward existence, for the loneliness of his external life; of the mysterious sympathy of the wine in the cask rejoicing with the blooming vine; the bright heavenly home contrasted with the desert, and strange earthly paths, whereon the wanderer, haunted by the painful voice of the Alpine horn of his home, passes away in ever-bewildering desire: the free and happy flight of the dream of life, which is wished back instead of the fettered reality of the waking morn; he praises the flax and spindle, especially the former, for it makes our shroud: he sings of the silent tears, and the death-wounds which the deeds of man strike into the heart, for which consolation may be found in nature, but perfect cure in no other weed than the moss of the grave. I extract only a few songs here, which characteristically breathe forth this key-note of the Kerner lyre.

“ THE WANDERER.

“ Whene’er I gaze around me,
The ways and paths that bound me,
All strange to me appear,—
Ye hills, for you I’m yearning,
To you is no returning,
So far are ye from here.

“ These plains, their cities raising,
On me are strangely gazing,
Their towers are cold and dead;—
But where my dear home standeth,
Upon its hills expandeth,
Eternal morning red.”

“ THE ALP-HORN.

“ I hear the Alp-horn swelling,
That calls me from all care,
Sounds it from woodland dwelling?
Or from the azure air?

Or from the mountains yonder ?
Or from the flowery plain ?
Where'er I rest or wander,
I hear it in sweet pain.

“ With mirth and dance surrounding,
Or when I stand apart,
I hear it ceaseless sounding,
Deep in my very heart.
I know not whence it floweth,
That Alpine music shrill ;—
No peace this sick heart knoweth,
Until those tones are still.”

“ WHAT HATH MADE THEE ILL ?

“ Oh, wherefore art thou lying
Upon thy painful bed ?
No north-wind chilly sighing,
Nor star-blight, came with dread.
* * * * *

“ A deathly wound doth grieve me,
Man pierced it in my breast ;
In peace, would nature leave me,
Man will not let me rest.”

“ FOREST LIFE.

“ Hither, pilgrim, hither come,
To the forest's calm recess :
Here alone thou'lt solace find
When heavy sorrows press.
Hard by the brook reclines the roe,
The thrush's song is heard on high ;
Ah ! fear not thou the forest shade ;
It's hue pains not the eye.

“ Then rest thee, weary wanderer,
Here in the forest stay,
For moon and sun both watch above,
To guide thee night and day.
With the streamlet thou may'st wander
Here through forest bowers,
Seen by no eyes but bright dew-drops,
Upon the moss and flowers.”

“ LONGING.

“ Oh, would I had power to flee,
 Far away from the turmoil of man,
 As a child with thee, Nature, to dwell,
 In thy school to learn out my life-span.

“ I was roused by a terrible dream
 From the tender embrace of thy arm;
 Nor since have I any thing found,
 My desolate heart to make warm !

“ Oh ! how deeply I yearn, like a flower
 On thy bosom to rest all the day ;
 Then to thee, Mother, let me withdraw,
 From the turmoil of man far away !”

“ THE SICK MAN TO THE PHYSICIAN.

“ From the pain of all wounds to humanity given,
 There is but one herb that has power to save,
 One bandage alone which can keep the wound clos'd,—
 The white shroud of death, the green moss of the grave !”

But with this prevailing tone of Kerner's song, float many others, in more or less connection. As a Romancist, Kerner, on one hand, glorifies the Hohenstauffens, and relates the history of the foundation the monastery of Hirsau, the origin of St. Walderich's chapel, the account of the holy Regiswind, the good deeds of St. Alban, in pious, legendary tales; and the fate of the Count Olbertus, and the Lord of the heath, in an awful, tragic strain: the Fiddler of Gmünd, with his mixture of faith and fun, belongs to this class; but with his most individual peculiarities is linked the fantastic romance: for instance, “The Ring,” in which the strange knight transforms himself into the devil, and the fiery diamond in his ring becomes a hell.

As a faithful Würtemberger, the poet raises monuments of veneration, to a Frischlin, a Kepler, a Schubart, also to the deceased Queen Catherine; as a German patriot, he participates warmly in the struggles of his native country for freedom; and as a friend of humanity, in the Greek revolution; the happy husband and father speak in these songs—“Mute with Love,” “Of Her,” “To Autumn,” “Good Counsel,” as previously in the dedication; songs on cheerfulness, and gaiety of life and

social pleasure, and some drinking songs, have, many of them, become very popular. He who is well acquainted with the dark side of life, and keeps it constantly before him, may, without blame or danger, occasionally taste the enjoyments on its checkered surface.

As respects the form of Kerner's poems, he does not command language and verse in a strictly artistic manner, as Uhland, and he is still further from Rückert's dexterity in expression and metre; he finds difficulties, which the energy of his thoughts and feelings often urge him to burst open like walls of granite, by which forcible productions, it is true, but in rude disjointed forms, are brought to light, and only in his best poems does the fire of his poetic impulses succeed in melting down the stubborn masses, and in producing a perfectly even and well-proportioned form: for instance, the poem to the drinking-glass of a deceased friend is one, perfect in subject and expression, which, on account of this uniform and classic excellence, I am disposed to place at the head of all Kerner's poems. It is now clear how a poet, whose nature has taken this direction, should find its most agreeable rest in occupying itself with Somnambulists, Ghost-seers, and those possessed of demons. The invisible sighed for by the poet, is itself but a void, and receives substance only from existing forms, which there become idealized; a substance which, coming into existence only to disappear, is self-elevated, but in the vacant infinite there is as little satisfaction as in the finite; if therefore the poet cannot so direct his upward flight as to return to the things of earth, and practically recognise the infinite in the finite, there is only left to him the sense of the vacant infinite, which is pain and unhappiness, and the attempt to give substance to the invisible and raise the finite to the infinite. This impulse becomes a happy tendency in those persons whose diseased nervous system and excited imagination create phantoms, which people for them the empty space of the transcendental world, and give to that longing, that escape of the spirit from present things, a counterpoise and a positive object. In its commencement, the result is the same to the man as to the poet, but, eventually, a difference arises. If, through vivid conceptions, reality is early given to the void infinite; if, out of the shapeless mist of foreboding, a world of spirits comes forth with living forms, fixed laws and positive influence upon human life,—it cannot but happen that the longing imagination, joyfully, ardently, adoringly, should fill and satisfy itself with this new reality. But as soon as the forms and influences of this spirit-world are more closely examined, we perceive the contra-

diction of its finite substance with the infinite form with which it is invested; the unreal appearance of these spirits, their clothing, speech, finally, their raving noise and antics, appear quite incompatible with the idea formed of them as spirits, and that too of the Dead: at any rate, it is evident that such are not the beings desired as the substance of the invisible, for they are no better than what can be found here, from whose misery and beggary we escape to the world of spirits, with very different hopes than of finding there the same misery.

Now, however, this contradiction between the lately-discovered finitude of the new spirit-world and the infinity drawn from its elements of the invisible, affects the mind of the poet as a comical incongruity, and he cannot refrain from laughing at the insufficiency and incomprehensibility of his spirits. And now the laughter requires some firm point whereon to rest the lever which displaces some delusion, and leaves it flickering in the air, for the amusement of the beholder: this he will find in the intelligence of awakened consciousness, as opposed to the spirit-world. Kerner however, as a Romancist, had long since taken leave of such enlightenment, against which he had frequently directed his ridicule. But now this ridicule cannot support itself, as at the time of the *Reise-schatten*, upon the consciousness of the truth of the invisible and its realities, then first created; the invisible itself, since its *substance* has been exposed, has greatly lost its credit: ridicule laughs, not only at what it will, but at whatever it can amongst acknowledged suppositions. Here, with several of Kerner's small poems, should be placed this humorous drama, "The Coward of Salzbade," wherein the enlightened ones are ridiculed for not putting faith in spirits and devils, which however are made ridiculous. He is a true Münchausen who would draw himself out of the mire with his own tail.

But where the poet ceases, the man is far from being destroyed; rather, suppressing the poet within him, he exalts himself to higher and freer regions of life. The heart returning from the works of man and of spirits, equally unsatisfied, does not on that account sink into the abyss; it returns into itself, to its own warmth and love, and raises a happiness, which is the purer, because founded upon enlightened resignation. Kerner's activity and skill as a doctor, a philanthropist, the father of a family; the inward kingdom of his soul; this flow of frank, intellectual sociality; in short, the entire sum of his existence, which cannot be fully and clearly revealed in his poetry, gives him, as a man, a firm standing, from which he plays with both the healthy enlightened consciousness and the faith in spirits, and soon chang-

ing his adversaries, laughs at himself. Hence arises the remarkable circumstance, that he throughout treats his spirits without much respect, and occasionally makes a farce of them, of which we have given an example above: moreover, through constant intercourse with them, they sink into common every-day appearances, and in Kerner's house there is no more thought taken of them than of domestic animals, which, for sport, are set to fight each other. Hence, too, the liberality with which Kerner, in his later writings, avoids urging upon others belief in spirits, and leaves it to the reader to judge of the scenes he relates from his own observation.

How little he spares himself in his character as spirit-king, the following instances may serve: When about to enter a crowded saloon, he will say, with a hearty sigh, "What! must I join such a number of people? Oh, that they were pleasant Spirits!" And if I laugh at such a singular wish, he too laughs with all his heart. Perhaps I say jestingly, "My dear doctor, every time I come to Weinsperg your superstition gets worse and worse!" "Certainly," he replies, "we two Ludwigsburghers must perfect ourselves in our work: the more you destroy the myths, the more I propagate them." And then he related to me, that recently on a tour in the Black forest, he explained to a peasant girl the origin of the name of the hill Kniebis,* by the fable of a King's daughter having been bitten in the knee by a fox: and in the hand of a sleeping shepherd boy he had placed a dollar, which doubtless, on awaking, he would suppose the gift of some fairy or angel; or perhaps, added he, may have cast away the piece, fearing it had come from the devil.

In this more elevated and freer position, Kerner, with an incurable fondness for the spirit-world, never allows it to gain too much upon him, but, conscious of his own fund of spirit, mind and life, remains master of those shadowy images, and is annoyed only by the senseless proceedings of those who treat the matter with gloomy seriousness and dull sentimentality, crawling about contrite and spirit-stricken before the phantoms, and allowing themselves to be forbidden by hysterical women to do any work on the eve of a festival, and so forth.

Finally, I wish that a man so richly-gifted may, for his own comfort, the happiness of his family, and the honour of his country, long remain in vigorous health, and that I may have succeeded in introducing a character, only to be completely understood by familiar intercourse, to the respect and love of those to whom the happiness of such an intercourse is not permitted.

* Literally, knee-bite.

THE YOUNG COMMUNICANTS.

"The thought of our past years in me doth breed
Perpetual benediction."

WORDSWORTH.

SOME are there who will not disdain to trace
In the pure youthful mind truth's holy power,
The hidden workings of celestial grace
That like the Spring-time's softly falling shower,
Sheds its refreshing dews on tender hearts,
And heavenly wisdom's joy and peace imparts.

'Tis many years since on a summer day
A young and happy child was brought to share,
With others of her age, and to repay
A good and gentle lady's kindly care.—
Order and love the social circle swayed,
And her mild rule was cheerfully obeyed.

The child of whom I speak had scarcely seen
The flight of nine short years, and ne'er before
Had left her Father's house—had never been
Where his kind voice could reach her ear no more.
And sadly did this banished dear one weep,
Refusing comfort, till the hour of sleep.

Then, tired with grief unusual and with all
The strange events of that long, weary day,
She on her pillow lay, which did recall
The good-night kiss of those now far away,
And home remembrances that caused fresh tears,
Which still bedewed her cheek when hushed her fears,

Her sorrows and her cares in calm repose,
And as she slept fell from the gentle grasp
Of her unclosing hand a faded rose,
That she had held with close and loving clasp,
Brought from her own small garden's narrow bound,
With daisies white and red all bordered round.

Poor little thing! her heart had never known
Till now so sad a grief—the parent nest
Had sheltered her from pain—and joy had grown
As in its native clime, within her breast;
And her young spirit with intense delight
Had felt and loved, the beautiful and bright.

Nor long her simple nature did refuse
Kindness tho' proffered by a stranger hand,
And soon her warm and eager heart did choose
One kindred mind from out the youthful band,
Who now her bosom's dearest friend became,
Their tasks, their plays, their sleeping room the same.

Together in the fields and woods they walk,
Their little arms all lovingly entwined,
With merry laugh and girlish glee they talk,
Or start away in playful haste to find
Some well-known mossy bank or cowslip mead
Where the unwearied bees in plenty feed.

And midst their converse, innocent and gay,
And childish as their years, would oft arise
Subjects of graver interest, for they
In pure religious truth were early wise—
Had early learned to know and love the Lord,
And seek instruction in his holy Word.

And sweet it was to see them side by side
O'er the same page in meek attention bend,
Reading of Him who on the Cross had died,
The little children's Saviour—and their friend
In heaven above, as when on earth he bade
The mothers bring them, and be *not* afraid.

And sweet to hear their mingling voices raise
(When closed the sacred book with studious care),
To heaven the grateful hymn of joy and praise,
Ere they devoutly kneel in fervent prayer.
And ever to them both, each morn and night,
This daily service was their sweet delight.

Oh few I deem are they who long have trod
The beaten paths of life's perplexed ways,
Who, when they bend the feeble knee to God,
Would not rejoice to pray as childhood prays—
When love—from the young heart all freshly springs,
And faith—meek hope and trust undoubting brings.

Faith—that with daring, yet with reverent hand,
Entering the temple, doth the veil withdraw,
In the effulgent light serene doth stand,
Its holy transport unprofaned by awe.
The glories of Omniscience sees revealed,
And the closed book of providence, unsealed.

SECOND PART.

Thus did their young companionship display
A true and fervent piety, that spread
A "sweet attractive grace" o'er all their way,
Like dew of Hermon on the mountain shed—
Lovely the light their love around them threw,
And they with God and man in favour grew.

And pleasantly the days passed by, of these
Young duteous children—when one even-tide,
As to and fro beneath dark hazel-trees
They paced, and watched the sun-set shadows glide,

Their little minds were filled with troubled thought,
And each from each, support and comfort sought.

On that most touching theme they speak, the night
When Jesus with his twelve disciples kept
The feast that did commemorate the flight
Of Israel from the land, where long had wept
Her o'er-task'd tribes, till Pharoah's hardened heart
By fear subdued, allowed them to depart.

And how the Saviour blessed and brake the bread,
And, with the wine, to his disciples gave,
Saying these words—"Lo, this my blood is shed,
And body given, mankind from sin to save,
Do this in my remembrance." This behest
All Christians have believed to all addressed,

Save those to whom these children did belong,
That sect austere, who outward forms oppose,
All ritual service—stated prayer—or song;
And hence their present doubts and fears arose.
Solemn and plain doth seem the Lord's command,
And shall they aliens from his altar stand?

At length no more perplexing doubt they feel,
But gratefully retire in peace to sleep,
With pious purpose which they yet conceal,
At earliest morn, the holy rite to keep,
Trusting the promise that where two or three
Are met in Jesus' name, there he will be.

How may I paint in fitting phrase the scene
That morning witnessed!—Softly chanted prayer,
Nor reverend priest with awe-imping mien,
Nor organ with its solemn tones, were there;
No crowd of suppliants round a gorgeous shrine,
From silver chalice took the costly wine.

But in a small and humble room, alone,
Two little children knelt, in faith and love;
A heavenly beauty in their faces shone,
As with sweet tones a blessing from above
They supplicate—the bread and cup they take—
"Christ Jesus! this we do for thy dear sake."

Oh, not alone the sacred rite they kept—
Bright-winged angels compassed them around;
And when from that small chamber forth they stepp'd,
Each tranquil brow did seem with glory crown'd;
So deep the peace that reigned within their breast,
And every troubled feeling hushed to rest.

ART. III.—ESSAYS, by R. W. EMERSON, of Concord, Massachusetts. With Preface, by THOMAS CARLYLE. London: James Fraser, 1841.

“THE name of Ralph Waldo Emerson is not entirely new in England,” says Mr. Carlyle, in his Preface: “distinguished Travellers bring us tidings of such a man; fractions of his writings have found their way into the hands of the curious here; fitful hints that there is, in New England, some spiritual Notability, called Emerson, glide through Reviews and Magazines. Whether these hints were true or not true, readers are now to judge for themselves a little better.” As we cannot follow Mr. Carlyle’s admirable plan of giving the Essays themselves, we must content ourselves with offering such remarks as we hope will induce our readers to peruse a work, in which “sharp gleams of insight arrest us by their pure intellectuality; here and there, in heroic rusticism, a tone of modest manfulness, of mild invincibility, low-voiced but lion-strong, makes us too thrill with a noble pride.” (Editor’s preface.) A glance at the table of contents shows us that most of the subjects are not new but very old, that they are the very themes which first aroused the reflective faculties of man,—History; Self-Reliance; Compensation; Spiritual Laws; Love; Friendship; Prudence; Heroism; The Over-Soul; Circles; Intellect; Art. But to the manner in which these subjects are treated, most especially applies what Coleridge has said of the character and privilege of Genius; “So to present familiar objects, as to awaken the minds of others to a like freshness of sensation concerning them (that constant accompaniment of mental no less than bodily convalescence), this is the prime merit of genius, and its most unequivocal mode of manifestation;” and never perhaps was more rich and varied imagery thrown round the familiar, or more striking and powerful illustration brought to enforce known, but often neglected truths, than we meet with in the volume before us.

We desire in the first place, to call our readers’ attention to the forcible manner in which the duties, which result from the possession of a mind, are pointed out:

“Exactly parallel is the whole rule of intellectual duty, to the rule of moral duty. A self-denial no less austere than the saints, is demanded of the scholar. He must worship truth, and forego all things for that, and choose defeat and pain, so that his treasure in thought is thereby augmented.”—p. 343.

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Intellectual power is the ultimate measure even of moral greatness, "for we know that the ancestor of every action is a thought," and "to make habitually a new estimate,—that is an elevation," which is no less necessary for the philanthropist than the philosopher. We forget, however, too often, that if the intellect is to rule, it must be allowed the full and free manifestation of its individual characteristics—and, therefore, though none will deny the great diversity of intellectual gifts, many will be scarcely prepared for the following expression of this truth :—

"Or why should a woman liken herself to any historical woman, and think, because Sappho, or Sévigné, or De Staël, or the cloistered souls who have had genius and cultivation, do not satisfy the imagination, and the serene Themis, none can, certainly not she? Why not? She has a new and unattempted problem to solve, perchance that of the happiest nature that ever bloomed. Let the maiden with erect soul walk serenely on her way, accept the hint of each new experience, try, in turn, all the gifts God offers her, that she may learn the power and charm, that like a new dawn radiating out of the deep of space, her new-born being is. The fair girl, who repels interference by a decided and proud choice of influences, so careless of pleasing, so wilful and lofty, inspires every beholder with somewhat of her own nobleness. The silent heart encourages her; O Friend, never strike sail to a fear. Come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision." —p. 261.

The manner in which the native powers of each man seek their peculiarly fitting nourishment from all that surrounds them is admirably pointed out in the Essay entitled *Spiritual Laws* :—

"A man's genius, the quality that differences him from every other, the susceptibility to one class of influences, the selection of that which is fit for him, the rejection of what is unfit, determine for him the character of the universe. As a man thinketh, so is he; and as a man chooseth, so is he, and so is nature. A man is a method, a progressive arrangement; a selecting principle, gathering his like, to him, wherever he goes. He takes only his own, out of the multiplicity that sweeps and circles round him. He is like one of those booms, which are set out from the shore on rivers, to catch drift-wood, or like the loadstone amongst splinters of steel.

"Those facts, words, persons, which dwell in his memory, without his being able to say why, remain, because they have a relation to him not less real for being as yet unapprehended. They are symbols of value to him, as they can interpret parts of his consciousness which he would vainly seek words for in the conventional images of books and other minds. What attracts my attention shall have it; as I will go to

the man who knocks at my door, whilst a thousand persons, as worthy, go by it, to whom I give no regard. It is enough that these particulars speak to me. A few anecdotes, a few traits of character, manners, face, a few incidents, have an emphasis in your memory out of all proportion to their apparent significance, if you measure them by the ordinary standards. They relate to your gift. Let them have their weight, and do not reject them, and cast about for illustration and facts more usual in Literature. Respect them, for they have their origin in deepest nature."—p. 145,

The following just and powerful statement may well put to shame the questionings of casuistry, whether virtue may not sometimes be sacrificed to expediency, if there be no third party to be injured by this violation of right.

"Always as much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands. All the devils respect virtue. The high, the generous, the self-devoted sect, will always instruct and command mankind. Never a sincere word was utterly lost, never a magnanimity fell to the ground. Always the heart of man greets and accepts it unexpectedly. A man passes for that he is worth. What he is, engraves itself on his face, on his form, on his fortunes, in letters of light, which all men may read but himself. Concealment avails him nothing; boasting, nothing. There is confession in the glances of our eyes, in our smiles, in salutations and the grasp of hands. His sin bedaubs him, mars all his good impression. Men know not why they do not trust him; but they do not trust him. His vice glasses his eye, demeans his cheek, pinches the nose, sets the mark of the beast on the back of his head, and writes, O fool! fool! on the forehead of a king."—p. 159.

Many of the sentiments of this book breathe a Christianized Stoicism, if the expression may be allowed, which will render them doubly welcome to those whose minds have something of that heroic spirit which gave birth to the bold Aphorisms of Zeno:—

"To speak the truth, even with some austerity, to live with some rigour of temperance, or some extremes of generosity, seems to be an asceticism which common good nature would appoint to those who are at ease and in plenty, in sign that they feel a brotherhood with the great multitude of suffering men. And not only need we breathe and exercise the soul by assuming the penalties of abstinence, of debt, of solitude, of unpopularity, but it behoves the wise man to look with a bold eye into those same dangers which sometimes invade men, and to familiarize himself with disgusting forms of disease, with sounds of execration, and the vision of violent death."—p. 263.

The Essay on Friendship contains too much of stoical indifference, and too little of the warm glow of fraternal feeling, to satisfy the longings of most hearts : as for instance,—

“ I do then with my friends, as I do with my books ; I would have them where I could find them, but I seldom use them. We must have society on our own terms, and admit and exclude it on the slightest cause. I cannot afford to speak much with my friend. If he is great, he makes me so great, that I cannot descend to converse. In the great days, presentiments hover before me, far before me, in the firmament. I ought then to dedicate myself to them. I go in that I may seize them, I go out that I may seize them. I fear only that I may lose them receding into the sky, in which now they are only a patch of brighter light. Then though I prize my friends, I cannot afford to talk with them and study their visions, lest I lose my own. It would indeed give me a certain household joy to quit this lofty seeking, this spiritual astronomy, or search of stars, and come down to warm sympathies with you ; but then I know well I shall mourn always the vanishing of my mighty gods.”—p. 217.

But the heart refuses its assent to a union like this ; our author does not maintain his lofty but isolating theory ; and speaking now from the heart instead of the head, draws a noble picture of this divine sentiment.

“ The end of friendship is a commerce the most strict and homely that can be joined ; more strict than any of which we have experience. It is for aid and comfort through all the relations and passages of life and death. It is fit for serene days, and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty, and persecution. It keeps company with the sallies of the wit and the trances of religion. We are to dignify to each other the daily needs and offices of man's life, and to embellish it by courage, wisdom, and unity. It should never fall into something usual and settled, but should be alert and inventive, and add rhyme and reason to what was drudgery.”—p. 208.

The criticism on “ Art ” has not satisfied us ; but we suspect that when the Author tells us, that in the Picture and Sculpture Galleries in Rome he saw only “ the plain *you and me* he knew so well,” that he has not quite correctly interpreted his consciousness, but that he received from them healthful nourishment for those ideal tendencies, which he has so exquisitely pourtrayed in the following :

“ There is no statue like this living man, with his infinite advantage over all ideal sculpture, of perpetual variety. What a gallery of art have I here ! No mannerist made these varied groups and diverse original

single figures. Here is the artist himself improvising, grim and glad, at his block. Now one thought strikes him, now another; and with each moment he alters the whole air, attitude, and expression of his clay. Away with your nonsense of oils and easels, of marble and chisels: except to open your eyes to the witchcraft of eternal art, they are hypocritical rubbish."—p. 360.

The Essay on "Compensation," seems to us the gem of the work, in vividness of illustration perhaps not equal to some others, but superior to them all in the completeness of its logic. It does not indeed state an unknown truth, but it is the development of one which we never before saw worked out with such power.

"Experienced men of the world know very well that it is always best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained any thing who has received an hundred favours and rendered none? Has he gained by borrowing through indolence or cunning his neighbour's wares or horses or money? There arises on the deed the instant acknowledgment of benefit on the one part, and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbour; and every new transaction alters, according to its nature, their relation to each other. He may soon come to see he had better have broken his own bones, than to have ridden in his neighbour's coach, and that 'the highest price he can pay for a thing is to ask for it.'

"A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant, and pay every just demand on your time, your talents, or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favours, and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort."—p. 113.

Willingly would we proceed to remark on each separate Essay, but our space is limited, and we feel we should be justly chargeable with one-sidedness in our statements, did we not point out some defects which have materially diminished our

pleasure in perusing this volume. Occasionally there is a want of reverence in the manner in which the most serious and important subjects are treated, which grates harshly on the ear : as for instance,—

“ This one fact the world hates, that the soul *becomes* ; for that for ever degrades the past, turns all riches to poverty, all reputation to a shame ; confounds the saint with the rogue ; shoves Jesus and Judas equally aside.”—p. 70.

We sometimes meet with sentiments unworthy the dignity of the Essayist, which violate the principle so admirably urged by Schleiermacher in defence of his Monologues, “ that though the life of each man fluctuates between his beau-ideal and his caricature, yet it is only such portions of it as take the former direction which are suited for public communication.”

“ I shun father and mother, and wife and brother ; when my genius calls me, I would write on the lintels of the door-post, *Whim*. I hope it is something better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company.”—p. 52.

We now and then find ridicule thrown upon important and useful institutions, which, on account of their obvious utility, it shows a want of good sense to despise, and if they are only attacked on account of the undue importance some persons attach to them, it still shows a want of magnanimity to throw contempt upon them ; for a great man may be despised by an inferior-minded man, because he is incapable of comprehending the good he does ; but a noble-minded man will not despise one of inferior abilities, because he is able to understand the good he is attempting to do.

“ Then again do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they *my* poor ? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold : for them I will go to prison, if need be ; but your miscellaneous popular charities ; the education at college of fools ; the building of meeting houses, to the vain end to which many now stand ; alms to sots, and the thousand-fold Relief Societies : though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar, which by and by I shall have the manhood to withhold.”—page 52. Compare pages 135-6.

We cannot help regretting that social benevolence should be

brought beneath our notice under such *bizarre* forms without the writer taking any trouble to point out to us the unity of that spirit which develops itself in such variety of outward manifestation, whether it be in going to prison to serve our friends, or labouring for food wherewith to feed our enemies. All these are but forms of that true benevolence of which the poet has wisely said,

“ Friend, parent, neighbour first, it will embrace,
His country next, and next all human race ;
Wide and more wide the o’erflowings of the mind,
Take every creature in of every kind ;
Earth smiles around with boundless bounty blest,
And Heaven beholds its image in his breast.”

It is however possible that our author may be exposed to social trials, of which we, resting in the repose of hundreds of years of civilization, can form but little idea ; and indeed most of the Essays seems to us written in a spirit of opposition to that “ pressure from without,” which in America seems to be so strong as to require convulsive efforts to cast it aside.

We fear that there an attempt is made to mould the face of society into an uniformity, which must ever lay a painful weight on the efforts of individuals ; and that there is too little sympathy with the more intellectual and refined objects of human pursuit, which must ever cause the most talented to be among the least satisfied portion of the community.

There seems also to be too little recognition of the necessity of that division of mental labour which is requisite in order to produce the finest combination. All nations however wish to possess the results of talent, and if higher motives fail in causing sufficient honour to be paid to it, it may not be amiss to urge the economical maxim of Dr. Adam Smith, that the more we pay in honour, the less we have to pay in money for anything. America will therefore act wisely to change in many respects her estimate of polite literature and the fine arts, if she wishes to attain them at the same rate as they are obtained in this quarter of the globe. In England the love of wealth causes perhaps too much attention to be paid to its exclusive acquisition ; but in Germany the wise direction of the public patronage has had an astonishing influence ; showing that Literature and the Fine Arts may flourish where there is but little store of this world’s goods.

The Germans themselves consider that there is nothing so powerful as literary pursuits in keeping down discontent, and

look upon their Universities as guards of the National Peace. Surely these are far more beautiful and wonderful contrivances than prison walls. Thus it is that a wise selfishness ever advocates the same objects as the widest benevolence.

We trust that America will in this profit by the example of Europe, and early call to herself the favouring influences of the Muses; for to them applies what Goethe has said of the Graces :

“ That he who lacks what these fair powers impart,
May much possess and much communicatè,
But on his bosom we can ne’er repose.”

Tasso, Act II. Scene I.

C. L.

THE WIDOW'S SON AT NAIN.

“ And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare it stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak.”

FORTH from the city gate
A dim procession passed,
Whose saddened air, and solemn tread,
And measured wailing for the dead,
Told of a mortal-spirit fled
To its home of rest at last.

With mournful step, and slow,
The pageant glided on ;
The childless widow, weeping near,
Followed, with faltering steps, the bier
That bore her only son.

Behold ! the bearers pause,—
Silent, as if in sleep ;
Beside them stands, with pitying mien,
A Form majestic and serene,
Soothing maternal anguish keen,
And bids her “ not to weep.”

The matron dried the tear
That dimmed her aged eyes,—
Then while she stood 'twixt hope and fear,
The Saviour touched the silent bier,
And whispered in that lifeless ear,
“ I say to thee, Arise !”

Obedient to his voice
The severed spirit came,—
That pallid form awoke from Death,
The warmth of Life's rekindled breath
Thrilled through his faded frame.

Not to one heart alone
By mortal anguish torn,—
Not to one only faded frame
Through Death's dark portals borne—
Were sent those words of hope and balm
The broken spirit's pangs to calm,
And comfort those that mourn.

To *every* humble mourner,
Sorrowing o'er severed ties,
Were spoke those words of healing
To dry the weeping eyes ;
And every soul that sinks to rest
Beneath the green earth's tranquil breast,
Shall hear those words to *him* addressed—
I SAY TO THEE, ARISE !

Sept. 1842.

ART. IV.—THE CONCESSIONS OF TRINITARIANS.

Being a Selection of Extracts from the Writings of the most eminent Biblical Critics and Commentators. By JOHN WILSON. Manchester: printed and published by the Author, Riding's Court, St. Mary's Gate. 8vo. pp. 614.

MR. WILSON has already done distinguished service to the cause of Unitarian Christianity, by his "Scripture Proofs and Scriptural Illustrations of Unitarianism," a work evincing much of the kind of research which has led to the present production, and containing an Appendix on the express subject. This subject he has been induced, by the urgent suggestions of his friends, to treat more copiously and completely, and the result is what the eminent qualities displayed in the former work would lead its readers to anticipate. The principal idea of the present work was thrown out by John Locke, whose words are thus quoted as a motto to the second and third parts, p. 78: "There is scarcely one text alleged to the Trinitarians which is not otherwise expounded by their own writers."

It has been reserved for the author of the work before us to carry out the idea by detailed proof.* This he has done in a most laborious and earnest, yet calm and temperate manner, completely establishing what even Trinitarians must surely think a startling fact, that the very principles of reasoning and interpretation for which Unitarians are denounced, are admitted and adopted by leading Trinitarian writers; and that not a passage can be found in the Old or New Testament, for which an Unitarian explanation cannot be produced from Trinitarian pens. By a skilful but fair selection from the writings of the "orthodox," Mr. Wilson has compiled an armoury of invincible weapons for those engaged on the Unitarian side in theological *fencing*; or, to use, perhaps, a more strictly illustrative figure, he has made it impossible for an opponent to strike except through the bodies of his own friends. The Unitarian is enabled to present arguments on every point, the validity of which his opponent cannot deny without dishonouring the signature of eminent Trinitarian authors. It is difficult to imagine how an Unitarian, with Mr. Wilson's book in his hand, can fail to silence and con-

* Mr. Wilson refers, indeed, in his Preface (p. i.) to a scarce Latin work of which he has been furnished with a copy, written with a similar view, and published in the year 1678, entitled, *Scriptura Sanctæ Trinitatis Revelatrix*, by an eminent Prussian, Christopher Sandius, under the assumed name of Herman Cingal.

found, though he may not convince, any Trinitarian antagonist. It is observed in the Preface (p. vii.) that—

“Another aim of the author was to present the readers of his work with the criticisms and reasonings employed by Trinitarians in *justification* of their Unitarianising interpretations. This feature of the work is subsidiary to the argument derived from the bare concessions, but will probably be found the more important to the Biblical student.”

The First Part, or Introduction, is occupied by extracts at some length from Trinitarian writers, admitting the great general principles for which Unitarians contend. The first chapter is on the Inconsistency of the spirit of Sectarianism with the spirit of Christianity, subdivided into Sections on the several positions,—that there are wise and good men in all denominations,—that Unitarians are distinguished for their worth, piety and learning,—that they are entitled to the Christian name,—that belief in the Trinity or the metaphysical subtleties of articles and creeds is not essential to salvation, and that “orthodoxy,” “heresy,” &c., are the watchwords of party warfare. The second chapter is on the Simplicity and Intelligibleness of Christianity, containing extracts devoted to the positions,—that the teachings of Christ are simple and free from mystery, and the most important doctrines in Scripture clearly revealed and universally admitted. The tenor of the extracts in the third chapter is that Reason is the gift of God, and that nothing which is opposed to it is worthy of belief,—admitting that the intellectual powers should be employed in matters of religion, and that reason and revelation are consistent with each other. The fourth chapter supports the admission that Trinitarianism is Unintelligible or Self-Contradictory, giving the various attempts to define the Trinity in Unity, showing its opposition to reason, and objecting to scholastic terms. The fifth chapter consists of extracts maintaining that the Trinity in Unity and the Deity of Christ are not Doctrines of Revelation,—objecting to the terms Trinity, Person, Hypostasis, Homousion, &c., as unscriptural and improper, and admitting that the doctrine of the Trinity was not revealed before the birth of Christ, and was unknown to the Jews—that the doctrines of the Trinity and of the Deity of Christ were not revealed by Jesus before the Day of Pentecost, and not expressly mentioned in the gospels, especially the first three,—that they are not dwelt on in the Acts of the Apostles—that no doctrines not previously taught by Christ are inculcated in the Epistles—that the Trinity, and Deity of Christ and the Holy Spirit, are not doctrines of express revelation—and that the doctrine of the Trinity cannot be proved from Holy Scripture. The sixth

chapter admits the Unity and Sole Supreme Deity of the Father, and the practically exclusive worship of the Father among the Trinitarian Congregationalists or Independents. The seventh and last chapter maintains Genuine Scripture, Interpreted by Reason, to be the Only Legitimate Standard of Religious Doctrines,—admitting that the Authorized Version requires correction, and laying down principles and canons of criticism and interpretation.

From this elaborate and carefully arranged Introduction, the Author proceeds in the Second and Third Parts to review all the passages in the Old and New Testaments which have been alleged in confirmation of Trinitarian doctrines, and proves their insufficiency by the admissions of Trinitarians themselves. The extracts are occasionally intermingled with brief remarks by the Author within brackets, and the work concludes with appropriate observations, adding an important admission that the doctrine of the Trinity was unknown to the first ages of the Church. A full index and summary of the contents, and a list of authors and works consulted, are subjoined. It may be added that the volume is printed and got up in a manner that reflects the greatest credit on the Author in another capacity.

It is our full conviction, after carefully looking through the work, that Mr. Wilson has amply redeemed his pledge, having most thoroughly and satisfactorily performed the laborious task which he undertook. His patience and diligence, indeed, have led him to execute his plan with a systematic fullness, to which, perhaps, the effectiveness of the work, with ordinary readers, may have been in some measure sacrificed. Through a desire to make the work logically complete to his own mind, he may have somewhat lessened its effect on the mind of an adversary, who may sometimes think that he has mistaken the difference between them, and is fighting with shadows. He has furnished the materials, of which others are left to make a brilliant application. Amidst the animation and excitement of a conflict, we are too apt to forget the indispensable industry and ability of those who erected the fortress and constructed the weapons. Ordinary readers, not versed in the investigations required for the compilation of such a work as Mr. Wilson's, will scarcely enter into his conception of logical completeness, and will not feel an interest equally strong with his in pursuing his labours into minute and systematic detail. This, like his former volume, will probably be more frequently consulted as a standard work of reference than continuously perused—a rare distinction, surely, in this age of superficial and ephemeral literature.

While thus awarding to Mr. Wilson the highest and most

appropriate praise that such a work can claim, and that he can desire for it, we think that perhaps he has been carried away by his excessive patience to the elaboration of points which might have been advantageously dismissed at less length, and thus have avoided the danger of appearing to attach undue importance to trivial arguments. The English reader will be surprised, for instance, to find fifteen closely-printed pages devoted to extracts admitting the absence of any satisfactory proof of the Trinity in Gen. i. 1: "In the beginning God created the heavens and the earth." And though the learned reader will at once perceive that the argument turns on the plural form of the Hebrew word for "God," yet we think it might have been more briefly treated, especially as the Author returns to the charge in connection with other passages of Scripture where the same argument has been used. In the same way the rational interpretation of "spirit," "angel," &c., and the different senses of the word "worship," are perhaps more frequently recurred to and at greater length than is needful or desirable. The interpretations of many passages, again, might, we think, have been wholly omitted, as it is often difficult to see, without explanation from the Author, how a Trinitarian inference can be forced upon them. It would be ungrateful in us, however, to complain of Mr. Wilson's excessive fullness, if he did not inform us that he has been compelled to omit a vast portion of valuable matter which he had prepared, more particularly "a mass of evidence to prove that the dogma of three persons in one God, equal to each other in all divine perfections, was not the faith of the Fathers,—of those writers who lived in the first ages of the Christian Church; that it took its rise from Heathenism, and particularly from the Platonic school of philosophy,—gradually approached to the state in which it now exists,—and was established only by the successive controversies and accumulative efforts of ecclesiastics, aided by the civil power. But we have room," he continues, "only for one condensed quotation," &c. (p. 585.) Excellent and apposite as is the quotation with which he then concludes his labours, we cannot but wish that this most important position had been more prominently and fully supported. We have only one criticism to offer on the arrangement of the work. Several passages of Scripture are quoted, in the order of their occurrence, not in themselves having any bearing on the controversy, but for the sake of exhibiting interpretations identical in principle with those for which Unitarians contend in other places. We think such passages would have been more appropriately and effectively introduced after the passages which they are

intended to illustrate. A simple index of the texts explained, such as was given in the former work, would be a convenient addition for the sake of easier reference. These few remarks we have ventured to make in the hope of contributing to render the future editions of the work, which we earnestly trust it will reach, still more perfect than the present.

It is difficult to make quotations from a work which itself consists of well-chosen extracts. They are taken from a very extensive range of authors, ancient and modern, foreign and English, Catholic and Protestant, commentators and controversialists, members of the established church and orthodox dissenters. We shall not think it necessary in our quotations to give more than the names of the authors, merely observing, that an exact reference to the place of every extract is given in Mr. Wilson's work.

"I never attempted to encourage or discourage his [the Duke of Grafton's] profession of Unitarian principles; for I was happy to see a person of his rank professing, with intelligence and sincerity, Christian principles. If any one thinks that an Unitarian is not a Christian, I plainly say, without being an Unitarian myself, that I think otherwise.—*Bishop Watson.*" (Introduction, p. 9.)

"There are those who do not scruple to say, the more contradictions the better; the greater the struggle and opposition of *reason*, the greater is the triumph and merit of our *faith*. But there is no likelihood of suppressing any of our doubts or disputes in religion this way; for, besides the natural propension of the soul to the search of truth, and the strong and impatient desire we have to know as much as ever we can of what immediately concerns us, it is generally and very justly looked upon both as the privilege and duty of man to inquire and examine before he believes or judges, and never to give up his assent to anything but upon good and rational grounds.... It is well the difficulties of subduing the understanding are too great to be mastered, for a slight reflection will serve to convince us, that the necessary consequences of a blind resignation of judgment would be far more fatal to Christianity than all our present divisions. What blasphemies and contradictions may and have been imposed upon men's belief under the venerable name of *mysteries*? and how easy are villanous practices derived from an absurd faith?.... It is not consistent with the justice, wisdom or goodness of God to require us to believe that which, according to the frame and make he has given us, it is impossible for us to believe, for however some men have advanced this absurd paradox, that God can make contradictions true, I am very certain, that, upon an impartial trial of their faculties, they would find it were perfectly out of their power to believe explicitly, and in the common sense of the terms, that a part can be bigger than the whole it is a part of.—*Dr. South.*" (Introduction, pp. 23, 24.)

The next extract belongs to a class of concessions, of which Mr. Wilson's work contains many examples, consisting merely in the kind of argument sometimes resorted to in defence of the doctrine of the Trinity. It cannot come more appropriately, or, as a Trinitarian might say, more *mal-apropos*, than after the preceding extract.

"The revelation of it [that is, the Trinity] is, I conceive, an absolute demonstration of its truth, because it is a mystery which could not possibly by nature have entered into the imagination of man. Faith in these mysteries is more acceptable to God than faith in the less abstruse articles of our religion, because it pays that honour that is due to his testimony, and the more seemingly incredible the matter is which we believe, the more respect we show to the relater of it.—*Dr. Edward Young.*" (Introduction, p. 34.)

"It might tend to promote moderation, and, in the end, agreement, if we were industrious on all occasions to represent our own doctrine [respecting the Trinity] as wholly *unintelligible*.—*Dr. Hey.*" (Introduction, p. 34.)

"The Old Testament is designedly silent concerning the Trinity, lest the Jews, who were prone to idolatry, should hence take occasion to err.—*Steuchus Eugubinus.*" (Introduction, p. 42.)

"Christ did not receive testimony from the Evangelists, that he was God.—*Alphonso Salmeron.*" (Introduction, p. 46.)

"No one perhaps will maintain, that there is any new truth of Christianity set forth in the Epistles, any truth, I mean, which does not presuppose the whole truth of human salvation by Jesus Christ, as already determined and complete. The Epistles clearly imply, that the work of salvation is done. They repeat and insist on its most striking parts, urging chiefly on man, what remains for him to *do* now that Christ has done all that God purposed in behalf of man before the foundation of the world.—*Hampden.*" (Introduction, pp. 49, 50.)

Mr. Wilson gives some extracts which are interesting only as "theological curiosities," and as tending to show the straws at which the advocates of a desperate cause will catch. Thus, in connection with Gen. ii. 4—

"Galatine and others have endeavoured to prove the doctrine of the Trinity from the three syllables or the three vowels of the word יְהוָה, or from the number of its different letters, and the two natures of Christ from the second letter being repeated, but to us the argument seems to be trifling."—*Leusden.* (p. 102.)

The work, however, is by no means chiefly devoted to the exposition of absurdity. On the contrary, the great mass of the extracts will delight and edify the reader by the learning, good sense and Christian spirit which they display, and the perusal

will attract his admiration and respect for many eminent writers in the Trinitarian body.

“First-born is not always to be understood literally in Scripture. It often signifies a well-beloved or best-beloved son, one preferred to all the rest and distinguished by some eminent prerogative. . . . In the same sense it is sometimes applied even to Jesus Christ himself, to signify his supereminent dignity; not the eternal Sonship of his divine nature, as inveterate and superficial thinkers have supposed.”—*Dr. Adam Clarke*. (p. 172.)

“The word *υἱος* here used [Isaiah ix. 6], is applicable, not only to God, but to angels and men worthy of admiration. Whence it does not appear, that the Deity of Christ can be effectually gathered from this passage.”—*Sasbout, apud Sandium*. (p. 193.)

With regard to the text here noticed, we may remark, that all the commentators quoted, agree in regarding it (secondarily) as a prophecy of Christ, though they give it up as a proof of his Deity.

The following extracts are on the New Testament. The remarks on the Lord's Prayer in the two first present a curious contrast to each other.

“We are Christ's disciples, as well as they to whom this prayer was given, and so must very fitly use that prayer, which is a badge of a disciple of this Lord. The prayer itself is of all others the most excellent and comprehensive, and as plain as it is full It was composed by him who had the Spirit above measure, as a direction how and what to pray.”—*Dr. Whitby*. (p. 247.)

“In the following passage from George Redford, M.A., which is styled ‘pertinent,’ by a writer in the *Eclectic Review*, this most beautiful and sublime of all prayers is distinctly acknowledged to be deficient in the essentials of an *orthodox* faith:—‘However susceptible it may be of a Christian explanation, yet certainly prayers formed on that model would be considered by all orthodox Christians as extremely deficient. It was not intended to anticipate the light of the dispensation of the Spirit; and, strictly speaking, it is a Jewish prayer, adapted to the time and circumstances, but by no means an adequate exhibition of the principles of Christian devotion. It does not contain one recognition of the medium of acceptance; nor, in short, of any doctrine peculiarly Christian.’”—(p. 248.)

“To say ‘That day and hour no man *maketh known*, neither the angels nor the son, but the Father,’ would be the same as saying, that the Father *does make it known*. But where has he revealed it?”—*Professor Stuart*. (p. 287.)

“I am afraid this [Dr. Macknight's supposition, that *know* is used here in the sense of *reveal*] only cuts the knot, but does not untie it.”—*Dr. Adam Clarke*. (p. 288.)

“St. John, in the Gospel, does not by *λογος* understand any particular

divine attribute, but collectively all the powers of the Deity manifesting themselves in the world; the manifestation of God in the world, in contradistinction to his occult nature.”—*Dr. Lücke.* (p. 303.)

“The ancients improperly used this passage [John x. 30.] to prove, that Christ is of the same substance as the father. For he does not argue concerning unity of substance, but speaks of his agreement with the Father; so that whatever is done by Christ will be confirmed by the Father’s power.”—*Calvin.* (p. 354.)

The next extract is a specimen of Roman Catholic testimony to the validity of Unitarian arguments against Protestant “orthodoxy.”

“Christ says in the fourteenth chapter of St. John, ‘My Father is greater than I.’ Could any one be greater than he, if he were God? Therefore he is not God. . . . This is the fruit of Mr. Stoney’s Bible, and my private opinion. I do not claim to be infallible; nor does he. What is his private opinion more than mine? If Scripture contradict itself, what authority has he? I have more: I have the authority of the Church.”—*James Hughes.* (p. 371.)

“Methinks Grotius’s sense [of John xvii. 5.] is very easy and natural, viz., that the glory he had with his Father before the world began, was only in the intendment of the divine decree; as 1 Pet. i. 20, Rev. xiii. 8, he is said to be a ‘Lamb slain from the foundations of the world;’ not that he was really slaughtered, but because he was then marked out in the divine decree to be a sacrifice for mankind; it being a proverbial form of speech among the Jews, to express matters of great moment only resolved upon in the divine decree, as if they were really existing.”—*Bishop Parker.* (p. 377.)

“It may be justly doubted whether the so lately incredulous, because prejudiced and unenlightened, disciple [Thomas—John xx. 28.] had *then*, or at any time before the illumination of the Holy Spirit at Pentecost, any complete notion of the divine nature of Jesus, as forming part of the Godhead.”—*Bloomfield.* (p. 383–4.)

We will conclude our extracts with the following portion of Dr. Lücke’s reasoning against referring “This is the true God” (1 John v. 20,) to Christ:—

“Are we to suppose that, without demonstration, without preparation of any kind, nay, even contrary to the nearest context, he introduced such an important, and with him unusual proposition, in such an equivocal form, as a straggler at the end of the epistle—that he did so introduce a proposition, to which nothing resembling occurs in the whole epistle, and to which no satisfactory clue is to be found in the Gospel, which mentions Θεός only the Λόγος in Christ,—always speaks of the Christ who appeared in the flesh, as υἱός του Θεου,—and says of the Father of Jesus Christ, John xvii. 3, that he is the only true God, *μονος αληθινος Θεος*? Never! And the warning against idols, plain and well grounded as it appears, if οὗτος is referred to God,

how obscure and unconnected, nay, how confused must it appear to the readers, when, besides God, Christ also is mentioned as *ὁ αληθινὸς Θεός* !”—*Lücke*. (p. 568.)

We marked many other passages deserving particular mention, which our limits compelled us to omit. For the same reason we have made short extracts, but it must not be imagined that the work is made up of such abrupt fragments. We trust we have given only enough to induce our readers to examine the work itself, which really contains a very full and interesting commentary on many of the most difficult passages in the Scriptures, though selected from the writings of those whom Unitarians are accustomed to regard as their opponents.

We have already stated our opinion, that Mr. Wilson has ably performed what he undertook, and fully established his proposed argument. With respect to the nature of that argument, however, candour compels us to add our opinion, that though startlingly plausible, it is not logically conclusive. It logically proves only the idiosyncrasies of the human mind, and amounts only to an *argumentum ad homines*. Every man's judgment is in some respects peculiar; nor is any one mind sufficiently comprehensive to view the whole of a subject at once; disproportionate importance is inevitably attached to the particular point on which the mind is immediately engaged, to the partial neglect or misconception of others. A Trinitarian might perhaps reply to Mr. Wilson, that the great diversity of ways in which the doctrine of the Trinity finds entrance into the human mind, strengthens the presumption that it is an essential truth. No man would consent to abide by the arguments of other men in favour of his own opinions; and it may perhaps be added, that no doctrine could stand, if the opposing admissions of its various advocates were allowed to neutralize each other. Might not the Deist, for example, triumphantly combine the concessions of those Christians who rely solely on the historical proof of miracles, and affirm the opposition of the spirit of Christianity to the natural impulses of the human mind,—and of those who deny that there can be any satisfactory proof by miracles, independently of internal evidence and the accordance of Christianity with the dictates of reason and the aspirations of the heart? Might not even the Atheist support his dreary negation by collecting admissions from those who attempt *à priori* arguments,—of those who rely solely on the *à posteriori* argument, by analogy, from the investigation of the marks of design in nature—and of those who deem both inconclusive and mechanical, and maintain the idea of God to

be essential to the attributes of the human mind? Or, to come more directly to the point at issue, might not a Trinitarian Mr. Wilson (if such could be found,) establish, from Unitarian admissions, the doctrine of the Trinity? Thus, many Unitarian writers profess a willingness to believe implicitly whatever is clearly laid down in the Scriptures; one (Dr. J. Jones, if we remember right,) has maintained the genuineness of 1 John v. 7; and more than one Unitarian preacher, we believe, has gone so far as to admit, that the Epistles of Paul contain "orthodox" doctrines. It is obvious that nothing could be easier than to compile from such admissions a most plausible proof of what all the parties individually denied. By applying a theological *magnet*, as it were, to the writings of any class of believers, so as to extract from them only that part of their sentiments which favours a particular view, a doctrine might be composed differing widely from the sentiments of all. Nay, might not the admissions of the same individual mind at different periods and in the pursuit of different trains of thought, be selected and arranged so as to form a concretion which that mind at all periods would disavow? We have hastily attempted to give these illustrations of our meaning without maintaining that a case could in all instances, or in any other instance, be made out so fully and completely as Mr. Wilson's case against the Trinitarians. But we are sure he will agree with us in the opinion, that the greatest and best ends which his book can promote, will be to silence popular dogmatism, to infuse more deeply and universally a spirit of humility and charity into religious inquiry, to bind men of all sentiments together by the consciousness of similar qualities and similar frailties, and, lastly, to substitute the exercise of individual judgment for mechanical reliance on *authority*, leading "every man," with the most respectful and tender consideration for the opinions of others, to "be fully persuaded in *his own* mind."

J. R.

**ART. V.—INTRODUCTORY DISCOURSES DELIVERED
IN MANCHESTER NEW COLLEGE, AT THE
OPENING OF THE SESSION 1840. Simpkin, Marshall
and Co., and J. Green, London.**

IN our former article on the Introductory Discourses delivered in Manchester New College, we devoted attention chiefly to the Literary and Theological Departments; we now proceed to make a few additional remarks on the Discourses delivered by the Professors of Mathematics and Physical Science; and we do this with the greater pleasure because we believe that the remarkably able and judicious manner in which these departments are filled, is not only gratifying to every one interested in this Institution, but also furnishes one of its greatest claims on public support. For the *local* advantages which such an institution as the Manchester New College confers, must greatly depend upon the power it possesses of satisfying the felt wants of the community around it, and by this means arousing their best sympathies in its support; and we cannot imagine any way in which this can be more effectually accomplished than by an unremitting attention to those scientific pursuits which have the most obvious relation to the employments which absorb the attention of the great mass of the surrounding population. The recent addition of a Professorship of Civil Engineering shows how much the Committee are alive to this truth, and it is to be hoped that the public will not be slow to avail themselves of the additional advantages thus offered to them.

As it may be presumed that none are doubtful respecting the benefit derived from the Study of Mathematics by those who are professionally employed in the applications of Physical science, the Mathematical Professor, Mr. Finlay, has selected for especial consideration those properties of mathematics which render an acquaintance with them important to every well-educated man, from their beneficial influence on the Student's mind.

“To those who are sceptical with regard to the advantages of this study, I might instance its use to the navigator, the astronomer, the mechanical philosopher: but as the utility of such applications of the abstract principles of mathematics is well known and very generally admitted, I prefer to urge the indirect use of the study in influencing the general spirit of scientific inquiry, which has long operated beneficially in every department of science and literature, and which is at present essential to every educated man.—The object of

a liberal education is to develop the entire mental system. The human mind is composed of several elements, all of which must be attended to, in a complete system of mental culture; but the intellectual part of human nature, from its great susceptibilities of improvement, and its importance in directing the other principles, is peculiarly entitled to a severe and rigid discipline. The science of Geometry seems to afford the best initiatory exercise of the reasoning faculty. In fact, the student of geometry is obliged to confine his attention to the points on which the force of his demonstration depends: and from the character of certainty which belongs peculiarly to this science, is enabled with the greatest facility to detect any fallacy in the process of reasoning. This naturally invigorates the mind, and generates habits of severe attention and rigorous investigation;—habits which alone can enable him to proceed with ease and safety in the more complicated chains of deduction which occur in the moral and the physical sciences.

“But it may be said that our Collegiate systems of Education afford another means of improving the reasoning faculty in requiring from our students a knowledge of Logic. A little reflection, however, is sufficient to convince any one that logic, although it may be useful, is by no means adequate to this purpose. Logic has been very properly called the grammar of reasoning; Geometry is the book in which the first lessons are to be learnt. The latter affords examples of the most perfect kind of reasoning, while the former presents merely an abstract statement of all reasoning. Logic teaches to reason by precept; Geometry by example. Which of the two is the most effectual method of developing the reasoning powers, it seems to be no difficult matter to decide.

“If it be granted that mathematics afford the best exercise of the reasoning faculty, and the study is objected to for its exclusive culture of that faculty, it is not difficult to show that this objection is unfounded. The fact is, that the young Mathematician must, at the very outset, have his mind stored with several of the most important abstract ideas. The importance of this initiatory mental exercise will scarcely be denied by any one who considers that these pure conceptions of reason are in general so ill defined in the human mind, that their existence has even been denied by some of the most acute philosophers. Indeed, the obscurity, or the inadequacy of such an idea to represent an individual, is the very circumstance which constitutes its abstract nature.

“It has been said that a familiarity with Mathematical reasoning unfits a man for reasoning on other subjects. If all reasoning is expressed by the *dictum de omni et multo*, which forms the basis of Aristotle’s beautiful theory of syllogisms, it seems to follow demonstratively, that the mere process of reasoning is the same in all the sciences; but as the sameness of the reasoning process in all cases has been so clearly pointed out by the most eminent of modern logicians, it will scarcely now be asserted that Mathematical reasoning is different from Theological and Moral.

“‘The spirit of geometrical enquiry,’ says Fontenelle, ‘is not so exclusively attached to geometry as to be incapable of being applied to other branches of Knowledge. A work of morals, of politics, of criti-

cism, or even of eloquence, will, if all other circumstances have been the same, be the more beautiful for having come from the hand of a geometer. The order, the precision, the clearness, which, for a considerable time, have distinguished works of excellence on every subject, have most probably had their origin in that mathematical turn of thought, which is now more prevalent than ever, and which gradually communicates itself even to those ignorant of mathematics.’”

Mr. Finlay then proceeds to take notice of some arguments lately urged for excluding algebra from a system of liberal education, on account of the “generality of its reasonings and conclusions.” In answer to which he observes :—

“Surely this very circumstance should be considered its highest praise, as it renders this study an instrument likely to prepare the mind for the establishment of a general law of nature, from induction in the other sciences. This has always been considered to be the work of the master-mind. Men of inferior talent may collect the stores which contain the general fact, but the highest genius is often required in performing that powerful attraction which is frequently necessary to disentangle the general law. If it is objected that these powerful acts of generalization are the exclusive gifts of the man of genius, the objection has no force, unless we suppose genius to be confined to a few individuals. That the reverse is sure, appears to follow demonstratively from the laws of association, as far as they have been already satisfactorily developed. But, however this may be, I can see no reason why those who receive a liberal education should be debarred exercise in a mental process, which has actually led to results so magnificent.

“But this extensive power of generalization, so important to the philosopher, is not the only advantage to be derived from the study of algebra. It affords the student an excellent exercise in the formation and use of language. Every one who has the slightest knowledge of algebra must be aware that the interpretation of the symbols employed is the most important part of any algebraical process. The simplest transformations in the algebraical symbols frequently lead to results of extreme interest, when expressed in common language, and the adoption of a happy notation is frequently more important than a real discovery in opening the way to future discoveries. Language, which in the other sciences frequently acts as a mist, in this alone presents itself always in the character of a true, powerful and faithful guide to reason.

“The inadequacy of language for the purposes of the philosopher is a complaint, the justice of which must have appeared to every student of mental or ethical philosophy. Complaints have also been made against Logic, for having left untouched the ambiguity of words, one of the chief sources of error in reasoning. Logic, however, confesses this to be beyond her province. Algebraical analysis teaches us, by examples, to avoid perfectly such difficulties and errors. It is evidently impossible to supply a system of general rules for instructing in the full meaning of every general term ; but if it were possible, it is difficult to

imagine that such a system would be more practically useful than the example afforded us, in the employment of algebraical notation.

"It seems to me, therefore, that the exclusion of algebra from the mathematical part of a system of general education would render that part little more than one continuous exercise in the simplest kind of reasoning, and would deprive the student of valuable practical lessons in the use of language which Logic confessedly cannot supply.

"Another advantage of algebraical analysis is its power as an instrument in conducting the complicated investigations of Physical Science. When properly directed, it may be truly said to afford a *royal road* through the interesting discoveries of the ancients to the remotest conclusions of the moderns, and the student will soon find that works professedly built on simple considerations are always, eventually, the most difficult. In fact, it is chiefly on the ground of its simplicity that the study of algebra has been considered unfit to form a part of a liberal education. Whether or no this objection might have had weight in the year 1640, may very reasonably be doubted; but in the year 1840, with the immense additional mass of discoveries actively accumulated during two centuries by the various scientific societies of Great Britain and the Continent, it seems rather startling to recommend to us to travel over the very longest and most intricate paths of science, lest, by taking the shortest way, we shall not find sufficient exercise to strengthen our legs. If we act on this recommendation, we shall, probably, find our legs to fail before we shall have traversed completely the entire field.

"From these few hints, it seems to follow, that the use of the study of mathematics does not, as has been generally supposed, consist exclusively in its affording the best introductory exercise to the reasoning faculty. It also stores the mind with important conceptions, and accustoms it to those generalizations by which the philosopher discovers the laws of nature. In fine, it instructs practically in the use and formation of language, and leads the student to results, to which, without its assistance, the human mind could never have approached."

The remainder of the Lecture is devoted to pointing out the mathematical studies which are to occupy the whole of the College Course, but for information on this subject we must refer our readers to the Discourse itself, as, on account of the technical details necessarily introduced, we think that an abstract would prove uninteresting to the general reader, while the scientific student will, of course, prefer receiving the statement directly from the Professor himself. We desire, however, to call attention to the account given of Fresnel's recent discoveries, because it is not only a happy instance of clear and condensed statement on a difficult subject, but also strikingly points out the advantages which result from the application of mathematical principles to the investigation of the most subtle of phenomena.

While Mr. Finlay bears ample testimony to the advantages which result from a study of mathematics *per se*, Mr. Phillips instructs us no less in their practical utility, when he states, with a pardonable preference for his own department of Physical Science, that "it is in investigations of this nature that is best seen the use of mathematical attainments. Indeed, I think I may say that the main use of the study of mathematics is to advance physical science and our knowledge of the machinery of Nature." (p. 8.)

The following short statement given by Mr. Phillips of the manner of studying Physical Science is very clear and interesting.

"Physical Science may be studied in two ways, experimentally and theoretically; that is, we may arrive at certain conclusions respecting the phenomena of Nature, from the results of a few careful experiments; or we may derive the same consequences from a train of thought, guided by the inductive resources of mathematical knowledge. Theory and practice cannot however be entirely separated. Experiment furnishes the data for theory, and theory serves to direct us in our experimental researches. Without theory there would be no object for experimental research—without experiment there would be no foundation for theory. In our study of Nature and of Natural Phenomena, we are constantly pressed by the question, 'What is the cause of this?' The business of the Natural Philosopher is to unfold those general principles which connect the events of our material world. He assumes as a basis, the constancy and permanency of the actual state of things. The appearances which present themselves to his view he terms phenomena; and the common relations which pervade these phenomena he terms laws. To be able to answer the question which may be asked respecting particular phenomena; that is, to be able to explain their cause, he must remount patiently from effects to causes, till he approach the fountain of all power and intelligence; and from this eminence again descend, and trace the chain of consequences. He must employ the two processes of analysis and synthesis. The analysis or investigation of physical facts he conducts either by observation, or by experiment. Observation is the close inspection and attentive examination of those phenomena which arise successively in the course of nature; experiment, as the term implies, (or, as it is better called by the French, experience,) consists in putting questions to nature by a sort of trial, or artificial selection and combination of circumstances, for the purpose of seeing what will be the probable results. The chief business of the philosopher is to notice carefully, and to separate clearly, the various effects which are mingled and confused together in the ordinary concurrence of events. A number of primary facts having been thus extracted by close observation, or from accurate experiment, the synthetic deduction may be safely pursued by the exercise of a sober and cautious logic. It is only by thus accumulating facts and multiplying

observations, that we can ever hope to arrive at correct notions of the machinery of Nature. Suppose a clock fixed against a wall. Imagine a number of persons engaged in contemplating the motions of the two hands. Suppose, moreover, what is conceivable, that they had never seen a clock before. Let us imagine a few to be acquainted with the fundamental truths of mechanics. These last, called upon by their fellows, would endeavour to account for the motions of the hands. One would make a supposition or theory; he would try to explain what was observed upon known mechanical principles. His first hypothesis might perhaps, on trial, be found erroneous or imperfect. Either it might not give a right reason for the motion of the hands; or it might furnish a correct account of the minute hand, but leave that of the hour index unexplained. He would make another theory. His second hypothesis might nearly accord with the motions observed. Undaunted by his failure, and encouraged by his apparent success, he tries again, and is rewarded at last by the discovery of a mechanical arrangement by which the observed motions may be accurately produced; and this, although neither he, nor any other, could, by any possible means, arrive at a sight of the works actually employed, concealed for ever from his view by an impenetrable case. Kepler and Newton were two such persons. The heavens their clock, gravitation the spring.

“Nature is such a clock: we can see the hands, we can even perceive the various parts in motion; we can often distinguish the working gear, but we cannot see the spring which sets the whole in motion. This remains a mystery. By carefully studying those parts submitted to our view, by considering their mutual adaptation and subserviency, we may form some idea, more or less erroneous, about the nature of the prime mover. In the case, as it frequently happens, where we cannot discover the spring, we learn enough during our research, to raise in our minds a deep and lasting feeling of admiration at the consummate skill displayed in the mechanism itself. The main object of Physical Science is the discovery of the prime mover or prime movers; the springs, in fact, employed by nature in producing those effects which are daily presented to our view.”—(p. 3-6.)

The practical utility of the study of Mechanics being so commonly acknowledged in what it enables us to do, the Lecturer has strikingly called our attention to what it causes us to leave undone.

“How much valuable time, how much useless thought, how many vain attempts would have been spared; how much expense avoided, in a multitude of instances of daily occurrence, had the individuals possessed even an elementary acquaintance with mechanics!

“How many chemical schemes for perpetual motion would, with even such an acquaintance, be abandoned! For it is notorious that this visionary project is universally attempted by persons almost, if not entirely, ignorant of mechanical principles.”—(p. 6.)

What the Poet has said to induce us to form more just judgment of our fellow men,

“What’s done we partly may compute,
But know not what’s resisted,”

may be almost equally applied to physical science, in our appreciation of what it has not only taught us to do, but also to leave undone. To no department of Science perhaps does this apply with more force than to Geology : for as our Author says,—

“A competent knowledge of it alone can guide the speculator in mines, and serve him as a protection against the delusive hopes with which ignorant individuals might induce him to lay out both time and money in the vain search after mineral deposit, which the most elementary acquaintance with Geology would teach him could never possibly be met with in the situations imagined by the enthusiastic but mistaken projectors.”—(p. 25.)

Our limits do not allow us even to mention the magnificent discoveries of modern science which are here brought under rapid review, but we cannot avoid alluding to the Daguerrotype, from the interest it possesses, not only for the understanding and imagination, but also for the heart. The closing remarks it would be unjust to our readers to withhold.

“In conclusion, let me add, that Nature is the book spread out by our Creator, before us his children, from which we can form some idea of his nature and attributes. This study is the proper business of man, and forms the noblest and most rational employment for those faculties with which he has been endowed. Here all is *knowledge*, and this knowledge *is power*. No study is so calculated to render us amiable with our fellow-creatures ; we so soon arrive at the limits of our actual information ; we so soon reach something that is inexplicable and inscrutable, that we cannot but be rendered humble in opinion of our attainments. In comparison with what is yet to be discovered, yet to be known, all individual difference in acquirements is as nothing, is like a finite compared with an infinite quantity. The true and deep student of nature will be always found considerate and kind towards others ; the true student of nature must be, because he cannot possibly be otherwise, truly and deeply religious, and therefore moral. He will be truly and not superstitiously religious, because his religion is founded upon a basis which cannot be shaken, a complete demonstration of the real existence of a benevolent, omniscient, omnipotent Being.”—(p. 26.)

This genuine effusion of feeling, which may be regarded as a sample of the sentiments with which Science inspires her favoured votaries, will we trust lead our readers to doubt the truth of that position which Dr. Channing has introduced

into his Discourse on "The Evidences of Revealed Religion,"—"that attention to the powers of nature, which is implied in scientific research, tends to weaken the practical conviction of a higher power; and the laws of the creation, instead of being regarded as the modes of Divine operation, come insensibly to be considered as fetters on his agency, as too sacred to be suspended even by their author."

However Science may influence our ideas respecting "the modes of Divine operation," it has undoubtedly strengthened, in the very highest degree, "the practical conviction of a higher power," so that we have no hesitation in affirming that at the present day, when historical criticism has assumed so destructive an aspect, and its most striking characteristic is its incredulity, that the conservative influence is completely on the side of Science. When will men cease to imagine that the varied results of human knowledge are incompatible with each other? Should they appear so, it shows but the imperfection of our present generalization, which a more diligent study must soon remove.

At the particular request of the College Committee, we insert the following Report of the last Annual Examination:—

"In consequence of the meeting of the British Association for the Advancement of Science having been fixed for the last week in June, the annual public examination at the Manchester New College was appointed to take place a few days earlier than its usual time; Saturday, the 18th, and Monday, Tuesday and Wednesday, the 20th, 21st and 22nd inst. having been fixed upon for the purpose.

"The examination began on Saturday at nine, a. m., in the common hall of the College, Grosvenor Square, by Professor Finlay calling upon his senior class in mathematics, consisting of the regular students in the second year, to read the answers which they had prepared at an examination previously conducted by writing, the subject of which was the differential and integral calculus, and analytic geometry. This was followed by a *vivd voce* examination, by Professor Phillips of his Senior class in natural philosophy, consisting of the same rank of students.—Professor Newman then examined his class of first-year students in the Latin language. The books that have been read in this class during the past session, including those required by the University of London for matriculation this year, are the 5th and 6th Books of Cæsar's Commentaries; Tacitus's Germany and Life of Agricola; two books of the Odes of Horace; and part of the 21st Book of Livy. The class was examined in Cæsar and Tacitus.—After the interval of an hour, the examinations proceeded at one o'clock, with one conducted by F. E. Vembergue, Esq., tutor and lecturer in the French language and literature.

He called upon the students in his class, in succession, to translate *vivâ voce*, into French, portions of the sixty-first paper of the *Spectator*, and then to write down their translations on the easel board. He then read to his class from Molière's *Misanthrope* (Acte 1, Scène 1); calling upon them for a *vivâ voce* English translation in succession.—Professor Newman's class of first-year students in the Greek language was then examined. The books that have been read in this class include, as before, those required by the University of London for matriculation this year: The class was examined in Homer, *Odyssey*, book xi.; Euripides, *Alceste*; and Demosthenes, II. *Olynthiac*.—The day's examination closed shortly after three o'clock with an oration upon Greek and Roman Colonization, from Mr. P. J. Fearon, a regular student in the second year.

"On Monday, the senior class in chemistry, consisting of regular students in the second year, and the class of second-year students in Greek, were examined by their respective professors, similarly to the classes on Saturday. The books that have been read in the second-year Greek class include those required by the University of London for the degree of Bachelor of Arts. The class was examined in the *Antigone* of Sophocles, and in the third book of Thucydides.—Professor Kenrick's class in ancient history, consisting of regular students in the first year, was next examined. In this case the students read answers which they had written at two examinations, conducted one six weeks, the other the Friday before, each of three hours in length; such examinations having been undergone also without reference to books, or to notes previously made; a remark which applies equally to all the written examinations, the results of which are produced on the public days. The next class examined, viz., Professor Martineau's in mental philosophy, consisting of regular students in the second year, had undergone such previous written examinations, and now read their results.—This was followed by Professor Finlay's examination of his junior class in mathematics, consisting of regular students in the first year. In this there had also been a written examination: the public examination, however, was conducted chiefly *vivâ voce*, accompanied by the use of the easel board.—The second-year class in Latin was then examined by Professor Newman. The books that have been read in this class include, as those in the second-year Greek, the books required by the University of London for the degree of Bachelor of Arts. The class was examined in Cicero's *Second Philippic*, and in Tacitus's *Histories*, Book i.—The examinations of the day were concluded by an oration from Mr. Russell Scott Taylor, a regular student in the second year; the subject of which was, 'The English and French Revolutions compared in their Causes, Character and Effects.'

"On Tuesday, the examinations were resumed, at nine, a. m., by Professor Newman, in his senior class in the Latin language. The books in which the class was examined were Cicero's *Miscellaneous Letters*, and his *Letters to Atticus*.—Professor Phillips then conducted a *vivâ voce* examination of his junior class (consisting of first-year students) in natural philosophy.—To this succeeded Professor Kenrick's examination

of his class in modern history. Mr. Kenrick stated, that the answers read were the result of previous written examinations, similarly conducted to those in the class of ancient history.—At one o'clock, the mental philosophy class of the first year was examined by Professor Martineau; the results of previous written examinations being read by the students, as in former instances.—Professor Phillips then conducted a *viva voce* examination of his junior class in chemistry. This was followed by the examination of the senior Greek class, by Professor Newman. The books in which the students were examined were Polybius, book i., and Aristophanes, Clouds. The examination concluded with an oration from Mr. John Ashton Nicholls, a regular student in the second year; his subject being, 'The Effects for Good or Evil, of the Hierarchy of the Middle Ages.'

"G. W. Wood, Esq., M.P., Treasurer of the College, was then called to the chair. He then rose and said,—'Gentlemen, in the absence of the President (Mark Philips, Esq., M.P.), who has been detained in London by attendance on his parliamentary duties, I have been unexpectedly requested to undertake the gratifying duty of distributing the prizes to which the students have entitled themselves. I shall not preface this duty with anything more than the expression of my anxious desire for the prosperity of the institution, under whatever circumstances it may exist. Insignificant and small as it may appear, as compared with others, it has always appeared to me of great relative importance, and one which it is most desirable to encourage. To those students who are about to leave the College, I would, on behalf of its supporters, express our good wishes for their welfare through life, and our hope that they will not forget the institution from which they have derived advantage, and that their recollections of it will always be agreeable. To those who are about to return, I would express the hope, that they will come back with renewed resolution to avail themselves of the advantages which their learned and excellent Professors have here the opportunity of affording them. The prizes have been allotted according to the statement which I shall now read:—A prize, value £5, offered by James Heywood, Esq., in the class of modern history, has been awarded to Mr. Paul John Fearon. The answers given in by Mr. Wright were very little inferior in fulness and accuracy to those of Mr. Fearon; and the papers of the class generally attest the care which they have bestowed on this branch of their studies. The set of books to be given as the prize, was intended to include Mr. Hallam's Middle Ages, Constitutional History, and History of European Literature; but, as the last-mentioned work is at present reprinting, it will be added to the others when it appears. (Here Mr. Fearon received his prize from the Chairman, with the applause of the company.) In the junior mathematical class, equal prizes have been awarded to Mr. Robert D. Darbishire and Mr. Samuel Bradley. In the senior mathematical class, Mr. Travers Madge has obtained the first place, and Mr. Paul John Fearon the second. The books are not yet obtained, but will be presented to the young men as soon as they are received. These prizes are given by a Friend to the College. The classical prizes, offered by

Robert Philips, Esq., of the Park, near Manchester, have been awarded, in the second year's class, to Mr. Wright; and in the first year's class to Mr. Darbishire. In the second year's class, Mr. Fearon has attended very sedulously to his classical studies this term, and Mr. Lloyd has done himself much credit; and it would have been a pleasure to the lecturer if three prizes had been at his disposal. The successful competitor in the second year's class will make his election between Wordsworth's *Greece*, and a beautiful edition of *Milton*, by Sir Egerton Brydges.—(Here Mr. Wright chose the edition of *Milton*, and Mr. Darbishire received Wordsworth's *Greece* from the hands of the Chairman.)—Mr. Darbishire has earned the prize by very hard and successful exertion. In closing the proceedings of the session, I am requested to state, that it is considered very important that the students should re-assemble punctually on the day fixed upon for the opening of the next session, Saturday, September 30; so as to proceed effectually to work on the following Monday.' The examination was attended each day by a considerable number of the friends and supporters of the College, visitors and strangers.

"The examination in the Theological department commenced on Wednesday, June 22nd, at a quarter before 9, a. m., with readings in Hebrew from *Genesis* and *Exodus* by Professor Robberds's junior and middle classes. These were followed by Professor Wallace's class in *Old Testament Theology*, consisting of fourth-year students. Mr. Wallace stated that the answers read by the class were the results of three separate examinations conducted in writing, at Christmas, Easter, and the close of the session; and that of the one hundred and forty-five questions proposed, one or other of the students had answered all except five. The examination of Professor Tayler's class in *ecclesiastical history* next followed. In this also the answers read were stated to be the result of three examinations conducted in writing at intervals during the session. Mr. D. Davis, a student of the fourth year, then read an oration upon 'War; from what Causes may we expect a Diminution of its Frequency and its ultimate Abolition?' Mr. George Heap, of the same year, was prevented reading his oration by indisposition.

"After a short interval, the examination proceeded with Professor Robberds's senior class in Hebrew. The students of this class were examined in *Isaiah*. To this succeeded Professor Wallace's class in *New-Testament theology*, consisting of fifth-year students. Mr. Wallace made a similar statement to that which he had made respecting the *Old-Testament* class; and that out of one hundred and forty-five questions, four only remained unanswered. Next followed the examination of the class in *Syriac*, by Professor Robberds. Both fourth and fifth year students composed this class. Before commencing the examination, Mr. Robberds stated that one part of his Professorship, viz. *Pastoral Theology*, did not furnish matter for examination; but that every Thursday all the Divinity Students and Professors assembled in the common hall for a regular religious service, on which occasion a sermon was supplied by a member of the *Pastoral-Theology* class (fourth and fifth year students). Twenty-one sermons had been composed during

the session by the class, and one had been delivered by Mr. Heap from short notes. Thirty-six schemes of sermons had been written. 'After the sermons and schemes have been read before the three Divinity Professors,' continued Mr. Robberds, 'they have been given to me, and I have made them the subject of careful attention. When we have afterwards met at class, my remarks and mutual conversation have very frequently filled up the whole hour. At times we have read together the chapters of Whately on Elocution at the end of his Rhetoric; and hints from Brydges on the Christian ministry, and more especially this session on pastoral duties. Our attention has been directed to the means of usefulness which a minister has in social intercourse; also to what he may do in classes of young people of his congregation, and in Sunday and other schools, and in visiting the sick. The book I have mentioned has been taken as a guide, and extracts have been read; but our chief employment has been in the form of conversation, the students freely expressing their opinions. It is obvious, therefore, that as our employment has been chiefly of this kind, it is hardly such as to call for questions of examination; its object having been not so much to put ideas into the head to be accounted for, as to encourage a spirit of seriousness, benevolence and piety, which appears to be the main requisite for ministerial usefulness.' Mr. Robberds then proceeded to examine his class in Syriac, selecting for the purpose, first of all, passages in Matthew, and afterwards a few texts in other parts of the New Testament, to show which of two or more renderings of the same word, or which of two readings, the Syriac Version, which is a high authority, had preserved. These were, John iii. 3, *ανωθεν*, *again*, and not *from above*; 1 Tim. iii. 16, *he who*, and not *God*, was manifest in the flesh; 2 Tim. iii. 16, *every scripture that has been inspired*, &c., is profitable; and 1 Tim. iii. 1, on the bishop's office, where the Syriac preserves the word *presbyter's* or *elder's* office. A sermon by Mr. Carr, (of the fifth year) from 2 Thess. iii. 13, and an oration from Mr. Herford (also of the fifth year) on 'the Employment of the Fine Arts in the Service of Religion,' concluded the business of the examination.

"The Rev. W. Turner, late of Newcastle and now of Manchester, joint Visitor with Rev. C. Wellbeloved in the Theological department, then addressed the students as follows:—

"Gentlemen,—It would ill become me to protract this long and most satisfactory examination by any lengthened address to you from me, on the proper application of the knowledge which you have here acquired: but there is still less occasion for this, as I have personally witnessed the excellent practical instructions you have been weekly in the habit of receiving on this subject from your worthy Tutor in Pastoral Theology. I would only venture to suggest the desirableness of a more distinct and accurate pronunciation. In the first place, I would advise that you should endeavour to throw out your voice to its full extent: this may be done without shouting; but it may be well to attend to the following rules: First, to open the mouth, and particularly to keep the teeth separate; to cast the eye, before beginning, upon the most distant person in the assembly, and as you will mechanically make *him* hear, you will

of course be heard by all the rest. Second, to keep the voice up to the close of the sentence; which, though it may not be so absolutely necessary in English as in the Latin or German languages, in which the essential word is almost constantly left to the close, yet still the sentence will always be imperfectly understood, especially by the less-educated classes, unless they hear it to the end. Third, that you avoid too great rapidity of utterance; in which you will not only consult the comfortable understanding of your audience, who have not in general sufficient quickness of apprehension to take in a discourse too rapidly delivered, but also your own trouble, both in preparation and delivery. May I, not improperly, remind you, in *this* place, of a favourite Mancunian Poet of the last generation but one, Dr. Byrom, who begins an Address to the Clergy of his day—

“Brethren, this comes to let you know,
That I would have you to speak slow;”

and, after pursuing the subject at some length, concludes—

“Take time enough, all other graces
Will follow in their proper places.”

But I would wish to remind you of the many hints you have received in the course of your education in this place, that you will have many objects to attend to, wherever you may settle as Ministers of the Gospel, besides merely the duties of the pulpit. You have several of you, indeed, already most laudably exerted yourselves in the promotion of village-preaching, and as assistants to the worthy Minister of the Poor; but when you come to be connected with separate congregations, you will find many additional duties will crowd upon you. In the first place, you will endeavour to become personally acquainted with every individual member: for which purpose I would advise you to prepare a book, in which to enter the names of all the attendants, assigning to each family its separate page, which shall contain the names of the several members of it, its place of abode, the several occupations of each, and such other particulars as you may learn; how many are fit to be entered on your several classes for private instruction, according to their respective ages. In the second place, you will inquire what establishments of this kind have already been formed for their religious and moral instruction, either in the way of regular day-schools, or of Sunday-schools, of general classes for familiar lectures, and particularly of classes for candidates for admission to the Lord's Supper. Not that I would wish the Lord's table to be shut against any; yet it is surely desirable that the young who are desirous of joining in this Christian feast should previously have their minds deeply impressed with a sense of their obligations to the Lord Jesus, as, under God, their Leader to the hope of eternal salvation. In this, and in other ways, it is desirable that you should cherish a reciprocal feeling of affectionate regard between the younger members and yourselves. You will thus most effectually secure for yourselves your own personal comfort as Ministers of the Gospel, and also the permanency of your several flocks from one generation to another.

“ ‘ I cannot conclude this address to you, my young friends who are candidates for the ministry, without expressing my feelings of high satisfaction in the result of the general examination of the various classes during the three preceding days, which has evidently shown, not only the improvement of the Students, but the great ability of the several Professors; at the same time, my deep regret that so little advantage should have been taken of the very important opportunities which have here been provided at such expense, either by the heads of families in this town and neighbourhood, or, more especially, by the Unitarian population of the kingdom at large. Surely, when the reports of this examination shall have been diffused throughout the country by the many respectable persons who have attended it, and by the public press, a considerable addition will in future sessions be made both to the divinity and lay students.’ ”

ART. VI.—TENNYSON'S POEMS. 2 vols. 12mo.

AT the first appearance of these Poems, (which was some years since,) their merit was widely acknowledged. It was seen at once that they distinguished themselves from the daily outpourings of imitative insipidity or extravagance. It was not indeed to be questioned that the influences of the popular poetry of the day were traceable in them; but this was not the idolatry of any particular master—it was not the *rabies* of any distinguishable dog-star—but the general, and more or less inevitable impression of contemporary literature upon an open and sensitive mind. The poems were assignable to no specific School, whether erotic, aquatic, romantic, or satanic; yet it was to be seen, that they could only have been produced under the collective impression of the poetry, of which these schools were some of the chief popular departments. Power was felt to be in them; but it was power—if such a distinction may be taken—which we should rather term original than originating; which was characteristic of the individual, and free from any debasing predominance, *ab extra*, but which, nevertheless, could scarcely be confounded with that vast undefinable Power, which stamps and marks the Poet of Destiny, and hurries along with it the harper, the player, the schoolmaster, or the ploughman—a Homer, a Shakspeare, a Milton, or a Burns—as with a tide of silent, burning and irresistible necessity. To this class, the Poems before us were never supposed to belong; but there were numbers who were disposed to welcome their appearance, as pleasant and spirited variations on some great familiar Melodies of the Heart and of the Past: and among these we should willingly and cordially enroll ourselves, as being at least sufficiently catholic in our taste, not to undervalue the sweetness of the rill, because it cannot have the majesty of the river.

Parts of these volumes appear to indicate, that at some period of his life, Mr. Tennyson had, with the natural and generous ambition of most young Phaetons of Fancy, contemplated the composition of a more extensive Poem. We should not perhaps be justified in saying *an Epic*, but rather one of those laxer and more approachable Large Poems which have taken the place of the Epos in these latter days of Song. We should imagine that some such work had been contemplated on the subject of King Arthur. It was one which Dryden medi-

tated, which Blackmore chose, and Milton* rejected. We are not sorry that Mr. Tennyson has not given us a new edition of the Round Table. We like his fragments—if they are such—better than we fancy we should have liked the complete and canto-divided poem. There is a vigour in these efforts, which, perhaps, would have flagged under continuance. We find in them many stirring and suggestive pictures, many bright lightings-up of the Veil from the throne. We quote, as one passage of many that have struck us, a portion of the words of the dying or departing Arthur :

“ I have lived my life, and that which I have done
 May He within himself make pure ! but thou—
 If thou shouldst never see my face again,
 Pray for my soul. More things are wrought by prayer
 Than this world dreams of. Wherefore, let thy voice
 Rise like a fountain for me night and day.
 For what are men better than sheep or goats
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer
 Both for themselves and those who call them friend ?
*For so the whole round earth is every way
 Bound by gold chains about the feet of God.*”

Vol. ii. p. 15.

The theology of the first part of these lines we must make over to the Oxford Tracts. The beauty of the whole, and the grandeur of the conclusion, may be trusted to those who know nothing of theology.

Mr. Tennyson takes a visible pleasure in working upon the creations of the Great Idealists of the Past. He is fond of particularizing what they have left in more general forms ; of placing their Creatures in new attitudes ; of giving fresh interpretations of their feelings ; of putting his own lyre into their shadowy hands, and listening till he seems to hear from it snatches of antique and visionary song. The scenes of some of these Reproductions are touched with lines of such a striking and distinctive kind, that we cannot help fancying them to have been sketched from some present or well-remembered realities, which he thus endears to himself by making them the local habitations of those beautiful and powerful shadows, which are so dimly divided from the walks of historic life. We give, as a specimen, a few verses from the poem entitled “ Mariana ;”—premising that it is an act of some self-denial to abstain from giving the whole.

* To which we might add,—which has been mystified by Spencer, and beautified by Scott in one of the least known but most stirring and picturesque of his poems, “ the Bridal of Triermain.”

“ With blackest moss the flower-plots
 Were thickly crusted, one and all ;
 The rusted nails fell from the knots
 That held the peach to the garden-wall.
 The broken sheds look'd sad and strange,
 Unlifted was the clinking latch,
 Weeded and worn the ancient thatch
 Upon the lonely moated * grange.
 She only said, ‘ My life is dreary,
 He cometh not,’ she said ;
 She said, ‘ I am a-weary, a-weary ;
 I would that I were dead !’

2.

“ Her tears fell with the dews at even ;
 Her tears fell ere the dews were dried ;
 She could not look on the sweet heaven,
 Either at morn or eventide.
 After the fitting of the bats,
 When thickest dark did trance the sky,
 She drew her casement-curtain by,
 And glanced athwart the gloomy flats.
 She only said, ‘ The night is dreary,
 He cometh not,’ she said ;
 She said, ‘ I am a-weary, a-weary ;
 I would that I were dead !’

3.

“ Upon the middle of the night,
 Waking she heard the night-fowl crow :
 The cock sung out an hour ere light :
 From the dark fen the oxen's low
 Came to her : without hope of change,
 In sleep she seem'd to walk forlorn,
 Till cold winds woke the gray-eyed morn,
 About the lonely moated grange.
 She only said, ‘ The day is dreary,
 He cometh not,’ she said ;
 She said, ‘ I am a-weary, a-weary ;
 I would that I were dead.’ ”

Vol. i. pp. 10-12.

One characteristic of Mr. Tennyson's poetry is a keen and unslumbering perception of the Pure, the Graceful, the Lofty and the Lovely in Womanhood. This is a quality which pervades the volumes. We have pieces entitled “Isabel,” “Adeline,” “Eleanore,” and others. All are very sweet, and very finely varied, showing a rich and ready sympathy with whatever gives elegance or elevation to the female character.

* “Mariana in the moated grange.”—*Measure for Measure*.

The author does not shut himself up in one small exclusive circle of perfection. He has an eye, and a heart, and a verse, for the Beautiful in all its phases. "Isabel" is a conception of great loftiness and purity. It reminds us of the female heads of Raffaele. "Adeline," pleases us rather less, but it is very bewitching too. "Eleanore" is perhaps more original than either; that is, it reminds us less of what has been most frequently attempted by the tuneful mystagogues of woman. A genuine Statuary,—a Canova or a Chantrey—on reading the last strophe or stanza of this poem, might start from it electrified with a vivid and impulsive dream, and turn to his marble with a certainty of chiseling out from it a Type and Mould of Reposing Grace.

Mr. Tennyson is fortunate in his reproductions from classical fiction. They are not numerous, but of great poetical value. We belong not to those who think that the days of those dreams should be over. The mythology and fabulous history of Greece and Asia appear to us to be still capable of yielding forth much that might have been sung to the harps of the olden world. Many contemporary poets have nobly exemplified the use that may be made of these delightful phantasies. The Prometheus of Shelley, the Laodamia of Wordsworth, the Endymion, and, still more, the Hyperion of Keats, are memorable proofs that the elements themselves are less wanting here than the creative spirit which can manage and mould them. The present writer, in the little that he has done (or published) of this sort, has given us a right to add his name to the brotherhood. We would particularly direct attention to the story of poor CEnone, the early and ill-starred love of the regal Foundling of Ida, who afterwards left her for the smiles of the Leda-born. There is something exquisitely touching in Mr. Tennyson's manner of telling the love-tale, as old as the hills, yet as fresh as this morning's dew. The repetition of the melancholy line,

"Dear mother Ida, hearken ere I die,"

has an effect which we think finer than any thing of the kind which we can remember in the classical poets. In much of the versification, there is a forlornness of cadence, which marks it as welling out from the clefts of a broken heart. It is full of striking pictures. We can give but a few specimens—the first of which shall be the opening lines. It is evident, that, in his mind at least, the writer has "look'd on Ida with a Trojan's eye."

"There lies a vale in Ida, lovelier
Than all the valleys of Ionian hills.

The swimming vapour slopes athwart the glen,
 Puts forth an arm, and creeps from pine to pine,
 And loiters, slowly drawn. On either hand
 The lawns and meadow-ledges midway down
 Hang rich in flowers, and far below them roars
 The long brook falling thro' the clov'n ravine
 In cataract after cataract to the sea.
 Behind the valley topmost Gargarus
 Stands up and takes the morning : but in front
 The gorges, opening wide apart, reveal
 Troas and Ilion's column'd citadel,
 The crown of Troas.

Hither came at noon
 Mournful C  none, wandering forlorn
 Of Paris, once her playmate on the hills.
 Her cheek had lost the rose, and round her neck
 Floated her hair or seem'd to float in rest.
 She, leaning on a fragment, twined with vine,
 Sang to the stillness, till the mountain-shade
 Sloped downward to her seat from the upper cliff.

" O mother Ida, many-fountain'd Ida,
 Dear mother Ida, hearken ere I die.
 For now the noon-day quiet holds the hill ;
 The grasshopper is silent in the grass :
 The lizard, with his shadow on the stone,
 Rests like a shadow, and the cicala sleeps.
 The purple flowers droop : the golden bee
 Is lily-cradled : I alone awake.
 My eyes are full of tears, my heart of love,
 My heart is breaking, and my eyes are dim,
 And I am all weary of my life."

Vol. i. pp. 118, 119.

There is a touch truly Homeric, where she intimates the issue of the Judgment of the Goddesses, which she is 'supposed to witness from her concealment in a cavern :—

. " I shut my sight for fear :
 But when I look'd, Paris had rais'd his arm,
 And *I beheld great Here's angry eyes,*
As she withdrew into the golden cloud,
 And I was left alone within the bower."

p. 127.

There is something very poetic in the Nymph's regrets for her Pines, about to be cut down to form the fleet which is to bring to Troy her unknown and outshining Rival :—

“ O mother, hear me yet before I die.
 They come, they cut away my tallest pines—
 My dark tall pines, that plumed the craggy ledge
 High over the blue gorge, or lower down
 Filling green-gulfed Ida, all between
 The snowy peak and snow-like cataract
 Foster'd the callow eaglet—from beneath
 Whose thick mysterious boughs in the dark morn
 The panther's roar came muffled, while I sat
 Low in the valley. Never, never more
 Shall lone Ænone see the morning mist
 Sweep thro' them; never see them overlaid
 With narrow moon-lit slips of silver cloud,
 Between the loud stream and the trembling stars.”

pp., 128-9.

Another poem on a classical subject is entitled “Ulysses.” This we like less, but not from any deficiency in itself. It is a splendid conception of the forlornness of an interesting mind. We confess, that it has left a painful impression upon us, which we cannot put to flight by reasoning upon its poetical vigour and grandeur. The first lines of the poem will suggest the view that is taken of the character and mental state of the great wanderer :—

“ It little profits that an idle king,
 By this still hearth, among these barren crags,
 Matched with an aged wife, I mete and dole
 Unequal laws unto a savage race,
 That hoard, and sleep, and feed, and know not me.”

Vol. ii. p. 88.

We know not how others may feel upon this matter, but to us there is something not at all pleasant, in this *post-final* view of the feelings of Ulysses. We do not like to think, that Ithaca and Penelope had brought nothing but disappointment. Yet we cannot help giving another extract from the piece :—

“ Death closes all : but something ere the end,
 Some work of noble note, may yet be done,
 Not unbecoming men that strove with Gods.
 The lights begin to tumble from the rocks :
 The long day wanes : the slow moon climbs : the deep
 Moans round with many voices. Come, my friends,
 'Tis not too late to seek a newer world.
 Push off, and, sitting well in order, smite
 The sounding furrows ; for my purpose holds
 To sail beyond the sunset, and the baths
 Of all the western stars, until I die.

It may be that the gulfs will wash us down :
 It may be we shall touch the Happy Isles,
 And see the great Achilles, whom we knew.
 Tho' much is taken, much abides ; and tho'
 We are not now that strength which in old days
 Moved earth and heaven ; that which we are, we are ;
 Our equal temper of heroic hearts,
 Made weak by time and fate, but strong in will
 To strive, to seek, to find, and not to yield."

Vol. ii. pp. 90, 91.

The following little piece, entitled "Circumstance," appears to us to breathe very much of the breadth and terseness of the ancient Greek epigram—in days when the epigram was something more than a mere sparkling vehicle for a closing point of wit, if not for a sting :—

"Two children in two neighbour villages,
 Playing mad pranks along the heathy leas ;
 Two strangers meeting at a festival ;
 Two lovers whispering by an orchard wall ;
 Two lives bound fast in one with golden ease ;
 Two graves grass-green beside a gray church-tower,
 Wash'd with still rains and daisy-blossomed ;
 Two children in one hamlet born and bred ;
 So runs the round of life from hour to hour."

Vol. i. p. 67.

We cannot close our remarks on these interesting volumes, without noticing one department, in which we think the author particularly excellent, and particularly qualified to excel. He can write a real simple and natural *ballad*. This is no light, and no vulgar praise. It indicates a power, which we consider very uncommon ; and the degree of it, in the present instance, is such as to make it still more so. We have been much moved by the Ballad of "Edward Gray ;" and it deserves no common emotion. "The Lord of Burleigh" is a more expanded and more pathetic version of the same tradition of the Exeter family, upon which Moore has written a well-known romantic melody. On comparing them, we like Mr. Tennyson's much better : twenty years ago, perhaps we should have thought differently. Other poems might be referred to, which belong less to the same class, yet which indicate the same power ;—but we will give the conclusion of what we think a very genuine and noble ballad—worthy of the days of Otterburn and Sherwood. We should premise, that "Lady Clare," on the eve of her union with Lord Ronald, is informed by her nurse, that

she is not a lady born, nor the heiress of the lands she owns, but *her own daughter*, substituted by herself for the real heiress, who, given to her to nurse, had died in infancy, and brought upon her the curse of a temptation too strong for her virtue. Lord Ronald, she is told, is the true heir in blood, and her mother only makes this revelation because her child is the choice of his heart, and about to become his bride. We give the conclusion at length—and rejoice in giving it.

- “ ‘If I’m a beggar born,’ she said,
 ‘I will speak out, for I dare not lie.
 Pull off, pull off, the brooch of gold,
 And fling the diamond necklace by.’
- “ ‘Nay now, my child,’ said Alice the nurse,
 ‘But keep the secret all ye can.’
 She said, ‘Not so, but I will know
 If there be any faith in man.’
- “ ‘Nay now, what faith?’ said Alice the nurse.
 ‘The man will cleave unto his right.’
 ‘And he shall have it,’ the lady replied,
 ‘Though I should die to night.’
- “ ‘Yet give one kiss to your mother dear,
 Alas, my child, I sinned for thee.’
 ‘O mother, mother, mother,’ she said,
 ‘So strange it seems to me.
- “ ‘Yet here’s a kiss for my mother dear,
 My mother dear, if that be so,
 And lay your hand upon my head,
 And bless me, mother, ere I go.’
- “ She clad herself in a russet gown,
 She was no longer Lady Clare :
 She went by dale, and she went by down,
 With a single rose in her hair.
- “ Down stept Lord Ronald from his tower :
 ‘O Lady Clare, you shame your worth !
 Why come you about like a village maid,
 That are the flower of the earth ?’
- “ ‘If I come about like a village maid,
 I am but as my fortunes are :
 I am a beggar born,’ she said,
 ‘And not the Lady Clare.’

“ ‘ Play me no tricks,’ said Lord Ronald,
 ‘ For I am yours in word and deed.
 ‘ Play me no tricks,’ said Lord Ronald,
 ‘ Your riddle is hard to read.’

“ O and proudly stood she up !
 Her heart within her did not fail :
 She look’d into Lord Ronald’s eyes,
 And told him all her nurse’s tale.

“ He laugh’d a laugh of merry scorn :
 He turn’d, and kiss’d her where she stood :
 ‘ If you are not the heiress born,
 And I,’ said he, ‘ the next in blood—

“ If you are not the heiress born,
 And I,’ said he, ‘ the lawful heir,
 We two will wed tomorrow morn,
 And you shall still be Lady Clare.’ ”

Vol. ii. pp. 197-200.

Not quite a Ballad—nor quite a Song—but yet a thing most exquisite in its melancholy music (through which we seem to hear the sullen plash of the sea), is the following little poem without a name;—with which we must finish our present extracts from these volumes :—

“ Break, break, break,
 On thy cold gray stones, O Sea !
 And I would that my tongue could alter
 The thoughts that arise in me.

“ O well for the fisherman’s boy,
 That he shouts with his sister at play !
 O well for the sailor lad,
 That he sings in his boat on the bay !

“ And the stately ships go on
 To their haven under the hill ;
 But O for the touch of a vanish’d hand,
 And the sound of a voice that is still !

“ Break, break, break,
 At the foot of thy crags, O Sea !
 But the tender grace of a day that is dead
 Will never come back to me.”

Vol. ii. p. 229.

Yet there are parts of these volumes which appear to us objectionable. We would rather avow than conceal, that we do not like Mr. Tennyson's Muse, either in her bitterer or in her more jocular moods. Of the former kind there is indeed very little; but were it less it would be too much. Of the latter we cannot help thinking, that any specimen in these books is a proof of a deficiency in poetical self-knowledge. We can weigh them in no balance in which they are not found wanting. To us, we confess, the volumes would have lost nothing, and gained much, if every thing of this nature were extracted and destroyed. The Beautiful needs not the assistance of the Sarcastic, nor the Tender to be seen in contrast with the Ludicrous.

J. J.

ART. VII.—NOTICES OF NEW PUBLICATIONS.

I. A Dictionary of Greek and Roman Antiquities. Edited by Wm. Smith, Ph. D. Taylor and Walton.

ALL the parts of this Work are now out, and the result is a handsome octavo of 1121 pages, containing more full and accurate information on the subject of Classical Antiquities than has ever yet been presented to the English Reader. The Editor says, that the earlier writers on this subject "wrote about antiquity as if the people had never existed: they did not attempt to realize to their own minds, or to represent to those of others, the living spirit of Greek and Roman civilization." The Germans in this, as in almost all other matters of deep historical or metaphysical research, have taken the lead of Europe, and have endeavoured to breathe life and reality into a study, hitherto so dissociated, except in the mind of the individual student, from moral sympathy. But these labours among the Germans are spread over a wide field, and pursued with the minutest nicety—a single point or question often occupying an entire treatise, or an entire volume. The gathering up therefore of the results, would require a library and a life. It was with a view of putting the student in possession of these results in a more available and generally useful form, that the Editor was induced to combine the exertions of a variety of distinguished scholars in this country, and present to the English Public the volume now before us. Each contributor attaches his initials to the articles which he contributes, and thus the character of each is pledged to the accuracy of his part of the undertaking. A list of the names in full, to the number of twenty, is prefixed, and their respectability vouches for the value of the Work. Among them are those of James Yates, Charles Rann Kennedy, William Ramsay, Professors Key and Long. The references for those who desire more information on the subjects successively treated, are abundant; the wood-engravings in illustration of the text, numerous. An air of interest is imparted to the articles, by frequent quotations from the ancient authors, in their own words (translated), which introduces the reader, as it were, into their society, and makes him feel at home amidst their customs and modes of

thinking. In a work so laborious as this, the first, as it may be justly called, of its kind, where the subjects treated upon are so numerous, the learning and information required so multifarious, and the compression exacted so intense, it is impossible but that there must be some deficiencies; but we are ourselves so unfeignedly grateful for the work, that we should not feel the disposition, had we the power, to find fault with a single particular in the whole. We regard the possession of the work as a privilege: and we think that no well-educated family, and certainly no person imbued with the slightest particle of classic taste, should be without it. It gives information to an extent, and with an accuracy and an interest, which all the ordinary books, such as Potter, and Adams, and Kennet, fail to supply. To the profoundest scholar the work will be of use; to the ordinary scholar and to the teacher, it is indispensable. The intelligent traveller in Greece and Italy will find in this one volume the essence of a trunk-full of books. In the name of our small portion of that larger Public who will be grateful for their labours, we tender the Editor and Contributors our heartiest thanks.

II. Hints for the Revival of Scriptural Principles in the Anglican Church. By the Rev. George Bird, Rector of Cumberworth.

This is an extraordinary book for a clergyman to publish in the present day. Mr. Bird loves Christianity better than his Church—or if he love his Church, he thinks truth-telling the best thing that can be done for its ultimate support and good. He is a strict disciplinarian, and would have a stringent ecclesiastical government, but he would have the terms of communion as liberal and open as possible, regulations enforced without fear or favour upon all, and the expenses of the ecclesiastical corporation defrayed exclusively by its members. He therefore is an enemy to the connection of Church and State, as it at present exists. He says, “amicable relations between Church and State are quite consistent with a complete separation, with the most independent discharge of their respective duties.” But, he adds,

“Connection between Church and State implies something more than this. It implies a settled compact between the two bodies—a compromise of principles; it implies an agreement, expressed or understood, that the one body will do, or refrain from doing, something which it

would otherwise have done, in accommodation to the views and principles of the other body; it implies either a submission of the one system to the other, or a mutual compromise, an engagement to reciprocal concessions. When applied to the Church of England, the latter idea is usually attached to the expression, namely, that of reciprocal concessions. It is implied, that rights, or at least pretensions, of the Church are conceded to the State, and that in return, the State has conceded some rights, privileges, or advantages, which properly belong to itself.”—p. 131.

With regard to one of the present obnoxious consequences of this connection with the State, we mean church-rates, Mr. Bird has a very simple plan, which he propounds with his usual fearless and straightforward naiveté.

“With respect to Church-rates, the simple ecclesiastical method is as follows:—The proper officers of the Church should call a meeting of members in full communion with the Church. They should determine what sum is requisite for current expenses and repairs, and appoint some one to levy the rate agreed upon proportionally to the incomes of each Churchman. Whoever therefore refused to contribute, should be excommunicated, as guilty of scandalous covetousness.”—p. 270.

Of the thorough reforming spirit which characterises this book, these extracts are perhaps sufficient indication; but some of our readers will be still more pleased to find that our author does not confine the operations of his pruning-knife to the mere outside branches. He penetrates inwards. He goes through all the articles and creeds of his Church. He criticises with a most unsparing hand—condemns the whole principle of subscription to specific lists of doctrine. He would deem a “simple profession of faith in Jesus Christ,” sufficient—or, he says, “all members of the Church might be required to express their belief in Jesus Christ, *a general assent to the Bible, and perhaps also to what is termed the Apostles’ Creed.*”—p. 182.

The extreme and generous liberality of these concessions might induce one to suppose that Mr. Bird had a fellow-feeling with those who demurred to the reception of the usual articles of orthodox faith. But it is still more creditable to him, and still more indicative of the Catholic spirit which animates him, that he can make these liberal allowances, when his own belief seems to accord with that usually entertained, and he is at least not un-orthodox on the Deity of Christ and the Atonement. This he does not however regard as in any way committing him to all the details of the articles, on which he comments with great boldness, or to the nonsense and bigotry

of the Athanasian creed, on which he thus openly speaks his mind :—

“ On the whole, if the preceding remarks are correct, this creed consists chiefly of doctrines without proof, and verbiage without sense.” —“ If it be found to contain Scripture doctrine, and nothing but Scripture doctrine, then it should be translated into Scripture language. Perhaps, when we come to reflect that Scripture doctrine, scripturally expressed, is already to be found in the New Testament, it might be thrown aside as useless. If, however, any thing shall be found contrary or additional to the Scriptures, the creed itself should be expunged from our Liturgy, and assent to it from the number of our ecclesiastical rules.”

We never saw the inconsistency of requiring subscription from the Clergy and University Youth, and not requiring it from the general body of the laity, better put than in the following passage :—

“ The ecclesiastical arrangements which have just been recommended apply to the whole body of the Church ; it is to be remarked, however, that the Articles of the Church of England are required to be subscribed by the clergy alone and not by the laity. Now upon what principle does this practice rest ? What is the reason for adopting such a line of ecclesiastical policy ? If, indeed, in the Anglican, as in the Romanist Church, the layman professed to adopt implicitly the faith of his priest, the proceeding would be intelligible ; if the layman is bound to believe by proxy, it is proper and consistent that he should also subscribe by proxy.” —“ The Church conceives certain doctrines to be necessary to salvation : are then those doctrines and those alone contained in the articles ? If so, are the souls of the clergy more precious than those of the laity ? Are they in fact the only souls worth saving ? or will it be said, that there are more truths contained in the articles than are necessary to salvation ; but the clergy are the instructors of the people, and ought to believe more on that account ? What ! is the Church justified in demanding that her clergy should believe more than is necessary for salvation ? Are then the clergy to teach more than is necessary ? But if not, how are they to employ this unnecessary faith ?” —“ The fact is, that a compilation of articles, supposed to be necessary to salvation, but which are binding only on the clergy, constitute an unendurable anomaly in our ecclesiastical constitution.”—p. 183-4.

We could multiply extracts of the same bold and liberal character, but the whole volume, of only portions of which have we given any idea, is worthy of the perusal of all the curious in such matters. That Mr. Bird's own position in a Church, so great a part of whose discipline, doctrine, and constitution he so strongly disapproves, and so sturdily condemns, is in itself

an anomaly, cannot we think be questioned. By the publication of this book he has placed himself in this predicament—that the Church of which he is a member must reform itself in accordance with his views, or he must cease to be a member of a Church which refuses to do this, and from whose constitution, in innumerable points, he conscientiously dissents. Mr. Bird is a bold man, or he would not have given expression to the views which he has developed in this work—he is a conscientious man, or he would have acted as many others act, concealed the differences which he could not help feeling. And we therefore expect from him in the future, what we see in him now, the consistent conduct of a man who values truth above every worldly possession, who would pine amidst wealth and honour, if the heart and conscience within him were ill at ease.* Let us add, before we leave his clever and interesting volume, that it is not a work for the learned, but is designed (being addressed to the laity of the Church) for all Churchmen who can appreciate sound sense, clear thought, honesty of purpose, and boldness of expression. We trace in it the signs of more reflection than reading, and the slender list of his historical references (being almost exclusively to the worthy but somewhat one-sided and superseded Mosheim) will prevent alarm on the part of any layman who wishes to take a tour through his Church, under the guidance of this shrewd and unpedantic fellow-traveller. But let him be prepared “to see what he shall see.”

C. W.

III. Poems. By Robert Nicoll. Second Edition. With numerous additions, and a Memoir of the Author. Edinburgh: William Tait.

“I have written my *heart* in my Poems,” said Nicoll, “and rude, unfinished, hasty as they are, it can be read there.” We should think it strange if a man had written his heart, especially if it were such a heart as Nicoll had to write from, and did not find readers. But we question whether, in the instance before us, many readers have as yet been found. An edition of some four or five hundred copies was printed when the author was about twenty, and brought up chiefly by the pea-

* We observe, by an advertisement of a meeting of his attached Parishioners, that some efforts are already being made to oust Mr. Bird from a post which—let him forgive us—he is too free and un-servile a man to fill.

santry of his own neighbourhood. Since that time it has been impossible to obtain a copy of these Poems, until Mr. Tait published the pretty little edition, which we shall be happy to introduce, if it be not already known, to the kindly notice of our readers. But who was Robert Nicoll? For the benefit of those who know not any satisfactory answer to this hypothetical query, we give his brief history thus: He was the second son of Robert Nicoll, a farmer at Little Pulliebeltane, in the parish of Auchtergaven, Perthshire, half way between Perth and Dunkeld. He came of "decent, honest, God-fearing folk." The father became security for a relative to the amount of five hundred or six hundred pounds. The relative failed and absconded, and Nicoll became a day-labourer on the fields he had lately rented. At six years old, young Robert was sent to the parish-school; at seven, "to the herding, and continued herding all summer and attending school all winter, with his 'fee.'" He soon became a voracious reader, and scarcely ever went by any other name among his playmates than "*the Minister*." Availing himself of every opportunity of self-improvement which came in his way, by eleven or twelve he was able to save from his herding fees enough to pay one shilling and sixpence a-month, for a month or two, to a bookseller at Perth, for reading. "When about thirteen, he began to scribble his thoughts, and to make rhymes, and his brother relates, that he was so far honoured as, at this age, to become the correspondent of a provincial newspaper, the manager of which, in requital of small scraps of parish news, sent him an occasional copy of the journal." At seventeen he binds himself apprentice to—a grocer and spirit-merchant in Perth!—reading the while Milton, Locke, and a few treasured works of Bentham. From this place he sends his first contribution—a tale—to Johnstone's Magazine. His health began to give way before the term of his apprenticeship was expired, and after looking about for some more healthy or suitable employment, he at length opens a circulating library at Dundee. This was a poor business, and he could not gain even the slenderest livelihood by it. But listen how the heroic lad writes from the midst of his privations, to a young friend:—

"I have lately been reading the Recollections of Coleridge. What a mighty intellect was lost in that man for want of a little energy—a little determination! He was ruined, as thousands have been, by the accursed aristocracy. I almost cried when I found him saying, that instead of completing, or rather beginning, his projected great work, he was obliged to write twaddle for ———, and compose MS. sermons, to support his station in society! Good God, that a man, with

an intellect so noble, should have been a slave to conventionalities ! Had he dared to be poor—had he known that bread and cheese and water could nourish the body as well as the choicest viands—that coarse woollens could cover it as well as the finest silks—and had he dared to act on that knowledge, how little of his time would it have taken to have sufficed his wants, and how much leisure would he have had for giving shape and utterance to his immortal thoughts ! He could not say with Jean Paul, ‘ What matters, if God’s heaven be within a man’s head, whether its outside covering be a silken cowl or a greasy night-cap ; ’ and through fear of losing caste in this world—this speck and point of time merely—he consented to forego ‘ his station ’ in the world of mind. Oh ! for an hour of John Milton, to teach such men to ‘ act and comprehend.’ ”

At length, by the kind intervention of Mr. Tait, he gets appointed Editor of the Leeds Times, on a salary of one hundred pounds a-year. He sets out to Leeds in high spirits, “ Mr. Tait taking due care of the respectability of his outer man, which Robert considered little more than do the lilies of the field.” At Leeds his career was brief, scarcely occupying a twelvemonth. The circulation of the paper with which he was connected rose rapidly, in consequence chiefly of what may be called the furious manner in which its Editor wrote up the Radicals, and wrote down the Whigs. His sympathies were wholly with the poor, and, as he deemed them, the oppressed. Taking perhaps his ideas of the feelings of the upper classes towards their humbler fellow-citizens too exclusively from certain images of grinding Scotch lairds, which had deeply engraven themselves on his mind, he wrote against all moderate politicians, and all wealthy men, in a strain of invective so passionate and uncontrolled, that what is technically called, and what he would have contemptuously called, “ *the respectable* ” portion of society, were armed almost to a man against him. He was in fact the morning-star of Chartism, and was among the first to give voice to that demand for civic rights, and that denunciation of real or supposed social wrongs, which distinguish the party now fully formed, but then scarcely in existence. Three months after his settlement in Leeds, he went over to Dundee, to marry his betrothed. His poetical tastes were not destroyed even by the antagonistic influence of his fierce politics. In truth he had two characters. When he got into the realm of Nature, and natural man, he had nothing to war with, and was as gentle as a lamb,—when he got into the world of Politics, and of man in the society of cities, he hung upon the leash of a perpetual indignation. His politics were mortal,—his poetry, we would fain believe, immortal. Though

only four-and-twenty when he died (in the December of 1837), he had a knowledge of all the conditions and relations of natural man, which, as experience could not supply it, genius and imagination alone could give. The innermost hearts of old man and maiden—mother and son—grandsire and bachelor—beggar-man and prisoner—were alike his intimates. We do not wish to challenge any comparison with Burns, but we may certainly claim for him an affinity—the affinity of a younger to an elder brother. We have said, however, so much of the man, that we have left little room to speak of the characteristics of his Poetry. We would leave it to speak for itself—to speak, as we are sure it must, to the hearts of all those who have hearts to be spoken to. If the two or three poems we now proceed to extract, please the reader, he will find plenty more such in the volume before us.

“ ORDE BRAES.

- “ There’s nae hame like the hame o’ youth,
 Nae ither spot sae fair :
 Nae ither faces look sae kind
 As the smilin’ faces there.
 An’ I ha’e sat by monie streams—
 Ha’e travell’d monie ways ;
 But the fairest spot on the earth to me
 Is on bonnie Ordé Braes.
- “ An ell-lang wee thing there I ran
 Wi’ the ither neebor bairns,
 To pu’ the hazel’s shinin’ nuts,
 An’ to wander ’mang the ferns ;
 An’ to feast on the bramble-berries brown,
 An’ gather the glossy slaes
 By the burnie’s side ; an’ aye sinsyne
 I ha’e lov’d sweet Ordé Braes.
- “ The memories o’ my father’s hame,
 An’ its kindly dwellers a’,
 O’ the friends I loo’d wi’ a young heart’s love,
 Ere care that heart could thraw,
 Are twined wi’ the stanes o’ the siller burn,
 An’ its fairy creeks an’ bays,
 That onward sang ’neath the gowden broom
 Upon bonnie Ordé Braes.
- “ Aince in a day there were happy hames
 By the bonnie Ordé’s side :—
 Nane ken how meikle peace and love
 In a straw-roof’d cot can bide.

But thae hames are gane, an' the hand o' Time
 The roofless wa's doth raze :—
 Laneness an' Sweetness hand in hand
 Gang o'er the Ordé Braes.

“ O ! an' the sun were shinin' now,
 An' O ! an' I were there,
 Wi' twa three friends o' auld lang syne
 My wanderin' joy to share !
 For though on the hearth o' my bairnhood's hame
 The flock o' the hills doth graze,
 Some kind hearts live to love me yet
 Upon bonnie Ordé Braes.”

“ MY AULD GUDEWIFE.

“ There's nane like you—there's nane like you :
 The youngsters blithe around us now
 Are bonnie a' baith grit an' sma' ;
 But auld gudewife, there's nane like you.

“ Nae doubt they're dear to ither hearts ;
 But since thae bairns atween us grew,
 You're mair than a' the earth to me—
 There's nane like you—there's nane like you.
Chorus.—There's nane like you, &c.

“ Ye aince were fair as ony here—
 Your cheek as fresh—your een as blue ;
 But wither'd, wrinkled as ye are—
 There's nane like you—there's nane like you.
Chorus.—There's nane like you, &c.

“ Ye mind, gudewife, when we could loup
 An' dance as they are dancin' now ;
 I loo'ed ye then—I loo'e ye yet—
 There's nane like you—there's nane like you.
Chorus.—There's nane like you, &c.

“ A meikle share o' love we've had
 The warld as we've warstled through :
 My auld heart dances thinking o't—
 There's nane like you—there's nane like you.
Chorus.—There's nane like you, &c.

“ There come your childer an' their joes,
 Wi' daffin' unco tired I trow :
 Cleek hame wi' me, my auld gudewife—
 There's nane like you—there's nane like you.
Chorus.—There's nane like you, &c.

" I DARE NOT SCORN.

- " I may not scorn the meanest thing
That on the earth doth crawl,
The slave who dares not burst his chain,
The tyrant in his hall.
- " The vile oppressor who hath made
The widow'd mother mourn,
Though worthless, soulless he may stand—
I cannot, *dare* not scorn.
- " The darkest night that clouds the sky,
Of beauty hath a share ;
The blackest heart hath signs to tell
That God still lingers there.
- " I pity all that evil are—
I pity and I mourn ;
But the Supreme hath fashioned all,
And, oh ! I dare not scorn.

C. W.

IV. Plain Sermons on Practical Subjects. By the late Lant Carpenter, LL.D. 12mo. pp. 49. London : John Green.

These six Sermons, as the Preface states, have been selected as an expression and memorial of Dr. Carpenter's interest in the spiritual wants of his " Poorer Brethren." They are short, simple, and affectionate. Their subjects are, The Talents ; The Influence of Religious Principle on the Conduct and Happiness of the Poor ; The Duties of the Poor ; ' We must bear our own Burdens ;' Jacob and Esau ; Death and Judgment. They are published at an exceedingly low price, and are especially deserving the notice of such Tract Societies as embrace within their objects the diffusion among the people of a healthy and awakening Religion without mixture of disputed doctrines.

V. The Religion of Politics ; a Sermon delivered before the Governor, the Honourable Council, and the Legislature of Massachusetts, at the Annual Election, January 5, 1842. By Ezra S. Gannett. Boston : 8vo. pp. 46.

This is a manly and at times eloquent appeal, worthy of a Christian Minister called to preach on such an occasion, and to

such an assembly, on the Duties and Obligations of Public Men. We could wish that it was preached to other Legislatures nearer home, and so inwardly digested as to bring forth the fruits of good living. No subject, in the present day, more requires an Apostle than the Morality of Public Men, the universal obligation of Truth and Righteousness. A contrary Doctrine would not by any be maintained in theory or words, but the practice is corrupt. And here perhaps is the defect of Mr. Gannett's Sermon. He reasons against "Corruption" as if it was a Theory,—instead of rebuking it as a Sin. The moment it is admitted that a moral act is a subject on which doubt and argument can be entertained, Conscience escapes the indignant reproof of the Law within that permits no question to be raised, and takes refuge among the points opened for discussion. It ought not to be suggested that a public man associated with corruption, deception, breach of good faith, can have any justificatory *Theory* of his conduct on which to fall back. He has violated the great unquestioned law of Righteousness and Truth, and, as such, let him be branded at once without discussion when the guilt is proven. If there can be theories justifying falsehood, bribery, injustice, for state purposes,—there may equally well be theories establishing the expediency of assassination, or any other convenient way of attaining an object that might be deemed good for the State. If there can be a theory justifying bribery for the sake of giving the ascendancy to what are deemed sound Principles in Politics,—there may be a theory justifying the secret murder of an obnoxious Ruler or Successor to a Kingdom. Let those who commit flagrant wrong by violating an admitted moral Principle, be denounced as Criminals,—but give them not the refuge of Theories. In fact, we doubt much whether such theories ever entered the heads of the offenders themselves. They are in sin, not in error,—guilty, not mistaken,—with bad consciences, not with false ones. Where, in our day, has the following doctrine ever been maintained? We believe nowhere, though a practice corresponding to it is frequent enough.

"The doctrine broached in some quarters, that legislation may be dishonest, and yet reproach not cleave to the State which suffers it, is as false as it is base."

This Doctrine however, if such doctrine there be, is not merely argued with as if it was a reasonable hypothesis,—it is rebuked as an offence.

"It is said that men need not be as scrupulous in their public as in their private relations. There is a morality for the public man, and another for the private citizen. There are two standards of conduct even for the same person, in his private and in his public capacity. I have heard it said by those who knew him well, that an individual of great influence, who had been placed in the most elevated offices within the people's gift, was a man of strict integrity, and the mildest character in his private connections, though as a politician he was distinguished for his disregard of truth, his violence, and his use of any means to carry the ends which his party espoused. And on the other hand we hear men whose private vices are notorious—profane, profligate, unprincipled—commended for the consistency and purity of their political course. Is not this wrong, is it not deplorable? Shall we for a moment countenance this distinction between public and private character, as if they were not subject to the same principles of moral judgment? Shall they in whose veins Puritan blood runs freely, admit a doctrine, the bare mention of which would have made Winthrop and Bradford, and a thousand more like them, tremble with horror? It came not from them, it does not belong to the New England soil. It came from the corrupt Courts of Europe, from ages when Christianity was scarcely known, and from scenes where its influence was unfelt. To the Old World let it be restored; to past ages be it consigned. And let us no more hear the abominable doctrine—as irrational as it is detestable—that what would be scandalous in private life, may be just and commendable in the management of political affairs. I reaffirm, that religion should purify the currents of thought, and control the movements, whether secret or open, that belong to this part of human agency. And if I needed other support for this assertion than is furnished by the very terms in which it is expressed, I might quote the words of Washington, who in his *Farewell Address*, after remarking that 'of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports,' adds, 'in vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them.' 'And let us,' he further adds, 'with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.' Words worthy to be inscribed over every hall of legislation, and every place of public resort, in this or any other land."

We fear that the fallacy exposed and condemned in the following passage is the one by which the passions of men most betray their virtue in Political action. They stand not for Honour and Truth, but fight for the triumph of Parties.

“ It is urged, however, in vindication of methods of acquiring influence which offend a clear-sighted conscience, that if a party cannot prevail but by using the weapons with which it is attacked, it must resort to these means of self-preservation. What is this but another way of expressing the doctrine on the enormity of which we have just remarked? Self-preservation should not be the object most studied by a party. The preservation of a character which will stand the test of moral principle should be far dearer. If a party cannot live without adopting what it condemns, let it perish; let falsehood and shamelessness triumph. It will be only for a season. From the ashes of a party that has fallen a sacrifice to its own rectitude will arise another phoenix of political virtue, with fresh vigour and immortal hope. It is sometimes contended, that a man must go with his party, though it be against his conscience. Mischievous and infamous language! What! a man put himself into chains, that he may plead captivity as an excuse for sin? Shall the partizan with his own hand efface the prerogatives of his humanity, and dare to trample on the laws of God, though he has not, and *because* he has not, the courage to break the leash in which he is led along like a hound watching his master’s eye? No. Every one of us is bound by higher obligations than those which connect him with a party. If the higher and the inferior obligations come in conflict, let the true man snap the latter, as if they were bands of tow and not fetters of iron.”

It is a melancholy state of things when the following language can be required or justified by the public conduct of the Representatives of a Nation.

“ Let the people say to the representatives of the nation’s dignity on the floors of Congress,—Conduct yourselves like men of principle; pollute not these chambers by invectives that would disgrace a dramshop, nor by broils that belong to scenes of midnight riot; attend to the business for which we sent you to the national halls, and make us not ashamed of ourselves that we have chosen men, whom we cannot respect, to be our legislators.”

We were much struck with the truth of the following remark in reference to our own Religious Establishment.

“ The age in which faith terminates in the *means* of religion is the precursor of an age of unbelief. Ceremonies are but the ghosts of dead professions, unless a living faith convert them into ministers of goodness. Forms are needed, institutions are all but essential; but they are only the garments in which the Divine spirit of religion must be clad for its exposure to a cold and ungenial world. Many are there who look with profound respect upon the dress, but think not whether it covers a divinity or a fiction. How have men—great statesmen and small politicians as well as others—praised the Established Church of England, and actually stood in awe of its majesty, when the thought of its spiritual relation to themselves or any one else had perhaps never crossed their minds.”

VI. Protestantism: Five Lectures delivered in the Great Meeting House, Coventry. By John Gordon. London: Whittaker & Co. 1842. 12mo, pp. 120.

In our Sermon Literature we have not a few instances of a larger Title being adopted than the design of the work would justify. Publication is often an afterthought, and a name is taken to designate the general character of a series of Discourses. This small volume does not cover the ground of Protestantism; but it is earnest, well considered, and full of matter. Its topics are Religious Liberty; Christianity; the Church; the Reformation; the Present Crisis.

There is not much relief in the style, but the thoughts are weighty and judicious, and the spirit always wise and gentle. We shall extract an excellent passage, which, however, is only an average sample of the book. It has the additional advantage of presenting a summary of what will be found in the volume itself.

“ I may be asked, if there is any sect or party upon which I depend for the production of that change in Protestantism which may make it the representative of ‘ the liberty wherewith Christ has made us for,’ and it may be thought that I should mention my own sect as fitted to accomplish that work. I am far from doing so. I believe, indeed, that Unitarianism alone consistently upholds the Christian freedom for which I plead, and my attachment to it mainly rests on that ground; but I do not think that, in its party form, it is fitted to produce the revolution which is needed. I cannot now enter into the reasons on which I build that opinion. I can only say, I look upon Unitarianism as embodying rather an influence which may operate beneficially upon the mass of the Christian public, than as presenting materials for the establishment and growth of a separate sect; and I should lament over any attempts which might be made to place it in a more imposing attitude, by interfering with the *anti*-sectarian character which to so great a degree distinguishes it. I regard the effect of the principles of Unitarianism upon the other sections of the Church with more joyful hope than I should do any triumph which may be won in swelling the number of those who may take upon them this distinctive name. I would far rather see men cast off the trammels of a human end, than I would see them merely adopt my persuasions of Christian doctrine. The independent convictions of their own minds would be more valuable to them than any belief, however true, which they might have taken from others. My dependence is not placed upon *any sect* already existing, or yet to exist. It is placed upon that individual application of reason and conscience to Christianity which may make each man the architect of his own destiny, under the direction of the truth and blessing which he himself derives from the Gospel. ‘ The kingdom of God cometh not with

observation ; neither shall they say, Lo here ! or, lo there ! for behold, the kingdom of God is within you.' The time may be far distant when the expectation which I entertain in this matter shall be realized, and it can only be advanced by the excitement of *personal effort* in favour of religious truth, as distinct from that reliance on *associated bodies*, which is one of the most marked features of our time.

" I have striven, throughout the series of Discourses which I am now about to close, to promote this personal effort within the sphere of my influence.

" I have endeavoured to vindicate the right of every man to think and act for himself on the subject of religion.

" I have pointed out the folly and wrong involved in all attempts to mould the Christian revelation into any other form than that in which it is accepted by the free exercises of the human mind upon it.

" I have painted the dreadful consequences which the resignation of religion into the hands of an Ecclesiastical Corporation has produced.

" I have shown, from the course of Protestant history, that the sanction of Divine Providence has been given to the liberty for which I have pleaded.

" I have proved that the necessities of our age especially require a more consistent assertion of the principles of freedom as they relate to the question of Christianity.

" May the stone which has been cut out of the mountain without hands—the spiritual truth which works unseen because it is spiritual—smite and break to pieces the unnatural compound of iron and miry clay which will not mix together : and upon the ruins of the anomalous systems of superstition and despotism, which have existed under the name of His Christ, may the God of heaven set up a kingdom which shall stand for ever !"

VII. Thoughts on Moral and Spiritual Culture. By R. C. Waterston. Boston : Hilliard and Gray. London : John Green. 1842. 12mo. pp. 317.

This is one of those works on practical Religion, for which we are so largely indebted to America. It is a sign of the earnest, active, business-like character of the nation, that Trans-Atlantic Divinity has confined its productive power to practical works, to speculations having immediate application to individual and social wants. We are not aware that America has produced a profound or original work in any branch of Theology, using that word in contradistinction to practical Religion. Edwards, on the Freedom of the Will, might be cited as an exception, but this masterly treatise belongs to the department of Metaphysics rather than of Theology. Professor Norton's work on the Authenticity of the Gospels, and Professor Palfrey's

on the Old Testament Scriptures, contain much useful information and remark, frequently exceedingly well stated,—but neither of these is of an original character, and these, we believe, comprise the whole of American Theology in this department. Professor Stuart's commentary on the Epistle to the Romans is a compilation, and, as far as its learning is concerned, is an extract from Tholuck to an extent that only those who have happened to be using the two works together would be likely to suspect. Quotation after quotation from original sources, and reference after reference, are copied exactly as they stand in Tholuck, with no acknowledgment but the general one in the Preface. Mr. Noyes's versions of the Prophets, the Psalms and Job, are admirable works, deserving of all praise; but Translations, with whatever ability and felicity executed, do not class with original productions in Theology. America has the great merit of directing her Divines to the theological literature of Germany to a degree far beyond what is usual in this Country, and may thus be preparing herself, by original works, at no distant day to take precedence of English Theology.

Meanwhile, she pours her strength into practical Religion, and, in fact, can hardly be said to have any Literature at all except in connection with an ethical Christianity. No class of works can be of a superior value or more deserving of the devotion of the highest powers. To commend Religion to the heart is indeed a Prophet's mission,—requiring the rare union of the choicest faculties of Mind and Soul. The best works America has produced of this character are in the form of Sermons, and if there are names which should take precedence of Channing and Dewey in this department, we have yet to hear of them. Channing's mind is more profound, simple and earnest, and moves in a purer intellectual light; Dewey, as a preacher, and as dealing with the existing feelings and moral states of men, would perhaps be more popular. American treatises on practical Religion, as distinguished from Sermons, are, for the most part, as far as we are acquainted with them, of a very slight texture. Wayland's Moral Philosophy, in which Christianity is every where recognized as a basis, and Revelation and Philosophy combine their lights, is the only American work we have seen professing to cover the whole field of Christian Morals. It is a very useful manual, and might be of signal service to intelligent Teachers in the School Education of all classes. As a Course of Moral Philosophy for Students of Theology in our Colleges, it is below the standard which would be required in this Country. Jacob Abbott's Corner Stone, Young Christian, and Way to do Good,—and Ware's Formation

of the Christian Character, and Jotham Anderson, are examples of the prevailing character of American practical writings. Ware is always judicious, sound and healthy in spirit, persuasive and manly in manner: so much cannot be said for Abbott, who, with much that is valuable, has much of very questionable Truth, and still more questionable Taste.

Mr. Waterston's 'Thoughts on Moral and Spiritual Culture' are religious Essays or Addresses written in a style between prose and poetry. They are full of a pure and gentle spirit, and contain many valuable truths and touching feelings happily expressed. The work is desultory and rather ambitious in manner, but calculated to be a favourite with those who are fond of elevated and spiritual feelings in connection with subjects of daily interest, without abstruseness or depth of thought. The subjects treated are Childhood, Growth of the Mind, Religious Education, Diffusion of Christianity through Sunday-schools, Moral and Spiritual Culture in Day-schools, Address before the Teachers of Boston, The Influences of Home, The Culture of the Imagination, The Love of Nature, Death of Children.

We shall select some of the detached thoughts worthy of being remembered.

"The responsibilities of parents.

"There is a law among the Icelanders, by which, when a minor child commits an offence, the Courts first make judicial inquiry whether his parents have given him a good education, and if it be proved they have not, the child is acquitted and the parents are punished. In the old Plymouth Colony there was a law touching the same point. There was much significance in this. Surely nothing is more beautiful than the sympathies which connect parent and child, and nothing is more heartless than neglect; and yet are there not those who toil for their children but never pray for them? who wish to see them fixed in their possessions rather than in their principles? Thank God, it is not always thus, and what can be more impressive than to see a cheerful and faithful parent looking with devout interest upon his child? 'It may be truly said,' says Thomas Brown, 'that the parental virtues are not more a source of happiness to the child, than of moral inspiration to the parent.'"

"Useful knowledge.

"I remember hearing a distinguished individual, who was suffering under physical weakness, say, that when he was a boy he was instructed concerning the solar system and every other system except his own system!"

"Childhood.

"In Children, a new Humanity holds out its hand. When will

Mankind bequeath to it only what is good? We take one race, and score them all over with errors; then God seems, in his kindness, to say, 'Here is a new race—begin once more.' Oh, when shall we begin wisely!"

"Communication with the spiritual thoughts of children.

"While we can tell from the occasional questions and remarks of children, what glimpses they are getting of great truths, what longings stir at times their young hearts, yet few are the persons who can lead the spirit out, and converse, as it were, face to face, with its deepest nature. As in the Arabian tale, no giant power, no armed force, could break open the gates of the Cavern; while one particular word, though spoken in a whisper, would cause them to roll back; so with the infant mind. Mere Curiosity cannot gratify its desire. To kindness, spirituality, and truth, the privilege alone belongs. They only bear the golden key that can open this treasure of the Lord."

"It is more blessed to give than to receive.

"It is related of the celebrated John Howe, chaplain to Oliver Cromwell, that being often applied to for protection by men of all parties in those eventful times, he never refused assistance to any worthy person, whatever his religious views, until one day Cromwell said to him, 'Mr. Howe, you have asked favours for every body except yourself, pray when does your turn come?' 'My turn, my lord protector,' said Howe, 'is always come when I can serve another.'"

"The moral and the intellectual.

"It was the custom of Socrates, when persons asked him a question, before he answered them, to inquire concerning their moral character, that he might know whether they were to be benefitted by his reply. 'A conquest over a single passion,' says Coleridge, 'will teach us more of thought, and more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without it.' The purifying of the heart naturally tends to strengthen the intellect, and fit it for the reception of truth. Ought we not then, by morality, to quicken the mental powers, and temper them aright? Is it not best to begin at the true source, even though for a while the mind should appear to make less progress in other things? 'He goeth better,' said St. Augustine, 'that creepeth in his way, than he that runneth out of his way.'"

"Extrinsic motives.

"D'Alembert, says Sir James Mackintosh, congratulated a young man very coldly, who brought him the solution of a problem. 'I have done this to have a seat in the academy,' said the young man. 'Sir,' answered D'Alembert, 'with such motives you will never earn one. Science must we loved for its own sake, and not for the advantage to be derived. No other principle will enable a man to make true progress.'"

“The value of a little encouragement.”

“Some twelve or thirteen years ago, there was in the Franklin School an exceedingly dull boy. One day, the teacher, wishing to look out a word, took up the lad’s dictionary, and on opening it found the blank leaves covered with drawings; he called the boy to him. ‘Did you draw these?’ said the Teacher. ‘Yes, sir,’ said the boy. ‘I do not think it is well for boys to draw in their books,’ said the Teacher, ‘and I would rub these out if I were you; but they are well done: did you ever take lessons?’ ‘No, sir,’ said the boy, his eyes sparkling. ‘Well, I think you have a talent for this thing; I should like to have you draw me something when you have leisure, at home, and bring it to me. In the mean time, see how well you can recite your lessons.’ The next morning, the boy brought a picture, and when he had committed his lesson, the teacher allowed him to draw a map. The true spring was touched. The boy felt that he was understood. He began to love the teacher. He became animated, and fond of his books. He took delight in gratifying the teacher by faithfulness to his studies; while the teacher took opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left the school. After this, he became an engraver, laid up money enough to go to Europe, studied the works of the old masters, sent home productions from his own pencil, which have found a place in some of our best collections of paintings, and is now one of the most promising artists of his years, in the Country. After the boy gained the medal, he sent the teacher a beautiful picture, as a token of love and respect; and while he was an engraver, the teacher received frequent tokens of continual regard; and I doubt not, to this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect upon his character.”

“A royal anecdote.”

“Henry the Fourth of France was found by an ambassador, at romps with his children. ‘Are you a father?’ said the king, ‘if you are, I will go on.’”

“The outward and the inward.”

“Outward goodness is a mere shell. It is the shadow of a shade. There must be something within, or it has no substance. Such goodness will only follow Religion, like one of John Bunyan’s Characters, while she wears her silver slippers. Such goodness falls in the hour of temptation. It reminds one of the Oriental tale spoken of by Lord Bacon, where a cat was changed to a lady, and she did very well, and behaved very lady-like, till a mouse ran through the room, when she fell upon her hands and feet, and chased it. So with children; if their goodness is only an outward thing, when temptation comes they will down and follow.—Luther once said, ‘Men are not made truly righteous by performing certain actions which are externally good; but men must have

righteous principles in the first place, and then they will not fail to perform virtuous actions.’”

“ True greatness.

“ That was a good remark of Seneca’s when he said, ‘ Great is he who enjoys his earthen-ware as if it were plate, and not less great is the man to whom all his plate is no more than earthen-ware.’ ”

“ The influence of imagination.

“ That great old writer, Thomas Fuller, relates a curious incident, which is truly characteristic, and shows how fancy will put life into young limbs. A gentleman, he says, having led a company of children beyond their usual journey, they began to be weary, and jointly cried to him to carry them ; which, because of their multitude, he could not do, but he told them he would provide them horses to ride on. Then cutting little wands out of the hedge as nags for them, and a larger one for himself, they mounted, and those who could scarce stand before, now full of mirth, bounded cheerfully home.”

“ Fiction often the highest truth.

“ Poetry may be truer than History ;—it may embody more spiritual ideas than a dry recital of facts. When Coleridge saw Chantrey’s admirable bust of Wordsworth, he remarked, ‘ It is more like Wordsworth than Wordsworth himself is.’ It represented not his mere features, but his mind, his character, his genius. It was not Wordsworth the companion, but the poet, his country’s glory. Thus did the sculptured stone embody majestic thought, and marble lips seem to breathe inspiration.”

“ The children of the poor.

“ Would that children in cities were more conversant with country life. I have known the children of the destitute, watch, with tender solicitude, a few sickly roots that grew by their hovels. I have seen boys who took as much pleasure in the growth of a dew-plant or a geranium, as in any amusement ; and I have heard of mothers who laboured through the long day for the support of their families, and who would rise before the sun, that they might attend to a few shrubs and vines, for the delight of their children. May God bless the children of the poor ! He does, yes, He does bless them. The evening star shines in at their window. But, alas ! crowded dwellings shut out the refreshing breeze, and narrow lanes leave little space, to which the root of a solitary flower may cling. Oh ! I have at times exclaimed, Oh ! that these children of penury could leave their darkened abodes, and dwell amid the glories of nature, breathe the fragrant air, and behold the splendour of the rising and setting sun. As it is, they feel happy, if at long intervals, or on some holiday, they catch a glimpse of nature. Or, still worse, they become debased, and care little for nature, or nature’s God.”

“ The influence of a mother’s love.

“ Children notice a mother’s love. They see her grief at her loss, or her watchfulness in sickness, or her sympathy for others, and their hearts are touched by such manifestations of feeling. Such things sink deep into their young spirits, and all the experiences of after life will not efface them. Was it not such a love that led Paul F. Richter to speak of his poor humble mother with such overflowing tenderness? ‘ Unhappy is the man,’ says he, ‘ for whom his own mother has not made all other mothers venerable!’ And elsewhere he writes; ‘ O thou that hast still a father and a mother, thank God for it in the day when thy soul is full of joyful tears, and needs a bosom wherein to shed them!’ ”

“ Christianity and childhood.

“ Who will deny that there is a peculiar adaptation in Christianity to the wants and condition of the young? In the adult the principles of the Gospel may meet with rooted prejudice; they may be counteracted by perverse habits; they may be driven back by strengthened passions. But when Christianity comes to the child, Innocence opens the door. As face answers to face in a glass, so the purity of Christianity sees itself reflected in the purity of the child. Its work here is to build,—not to demolish;—to baptize the new-born powers, and watch their growth;—seraph-like to shield them in their earthly battles, and lead them onward, conquering and to conquer. Christianity comes to balance the character; to harmonize the feelings; to subdue the appetites; to impart inward strength and holy principles, and thus to etherealize the soul. It comes to the young in cheerfulness, while the heart is cheerful; while the nature is plastic; while the earth smiles; while affections are pure, and hope bright, and feeling strong; if it begins to work then, it will be imperishable; the grave itself cannot extinguish a faith which commences at the cradle. Strengthen the infant arm, if you would behold it, in the day of fiery trial, girded as with triple brass. Put on the armour in Youth, if you would see Manhood in its power, wielding the mighty weapons of God.”

VIII. The Law of Love. A Sermon preached at the Annual Meeting of the Synod of Munster. By Thomas Hincks, B.A. London: John Green. 8vo. pp. 20.

This development of the Law of Love has evidently proceeded from a gentle, fervid, and loving spirit. Nor is it interesting for the sake of its *feelings* merely; there are thoughts and hints, which, if pursued, would open up the whole spiritual philosophy of this all-comprehending subject. We select

a passage in admirable harmony with the motto of the sermon,—*Parum est improbos coercere pœna, nisi probos efficias disciplina.*

“ Too long has Religion been employed in depressing the soul, in stifling its energies, in reducing it into servile bondage. It is time that it should address itself to the nobler work, of unfolding its latent powers, of stimulating it to thought, of creating within it a keen perception of the majesty of virtue, of filling it with an intense love of truth and God, and with an inspiring consciousness of its own worth and exalted destiny. It is not enough that it save the soul from perdition; it must minister freely to its progress. It is charged with the important work of teaching it to understand and rightly employ its powers and resources. For accomplishing these ends, force and fear are worthless instruments. They cannot exalt the soul. There is nothing of heaven about them.

“ Mere outward restraints are vain; you must enter the inward sanctuary and work there. You must not fetter the soul, but teach it rightly and nobly and freely to employ its rich stores of thought and affection. Freedom is the element in which it lives and thrives. You may load it with chains—you may subject it to fear—you may imbue it with superstitious feeling, and it will keep the beaten track of propriety. But it will not soar and expand. It will always be the same low and grovelling thing, destitute of all divine life—cold, servile, selfish. In love we must teach—by love we must strive to move the soul, and raise it into a higher spiritual life.

“ Our social and political institutions partake of the stern and degraded character of our popular Religion. Their allies are force and fear. We lavish treasure in multiplying outward restraints. We trust to these for safety and social order. We seek to awe men into obedience, by an imposing array of military force. We employ physical agencies for repressing the evil passions and excesses of the many. We expend upon these the public revenue; we place our trust in these chiefly, trampling under foot the divine principle of Love. We have no faith in its omnipotence. What, we would ask, what is the birth-place of evil passion and excess? The soul! Where is sin cradled and cherished and matured? In the soul! What is the source, whence issue the copious streams of social evil? The soul! In the soul, then, we must work. We must purify the fountain. For this purpose our outward restraints are useless. They touch not the heart—they shed no holy influences upon the feelings and affections.

“ We must strike at the root of the evil, or it is vain to lop off the branches. We want fewer physical agencies—more spiritual influences amongst us: less police, less military, fewer bolts and bars, and a wider education; extended opportunities of mental and moral culture—of rational and instructive recreation. We exhaust our resources in providing physical restraints, instead of devoting them to the godlike work of training and unfolding the mind, of teaching the soul to govern

itself, of calling forth its powers and consecrating them to truth and virtue. Moral principle is more powerful than military force—love and justice in the heart, than all penal enactments. We need a fuller recognition of this important truth.

“It is our solemn duty to redeem our resources from their unhal-
lowed uses, and dedicate them to the service of the soul. If we neglect
it, we incur a heavy amount of guilt. We have done little, when we
have compelled men to abstain from open acts of fraud and violence.
We must go further—we must labour to create within them a moral
power, which may render useless our outward restraints. The educa-
tion of the mind and heart of the many, is the surest safeguard of the
social union.

“Legislation should have a higher aim than the mere maintenance
of outward propriety and apparent order. It owes much to the soul,
which is not only endowed with passions, that need to be controlled,
but with powers and affections, that demand and reward cultivation.
Our rulers and people must be baptised with a spirit of deep and pure
love for man’s immortal nature. Were it thus, our revenues would not
be recklessly squandered on the most degrading physical agencies,
while so little is publicly done for man’s moral and spiritual culture.”

IX. The Importance of the Doctrine of the Unity of God.
A Discourse preached before the Southern Unitarian Society.
By the Rev. J. R. Beard, D.D. London: John Green. 12mo,
pp. 24.

The moral and intellectual fruits of a true faith in one God,
and the importance of preserving that grand Doctrine in its
pure state, are clearly and cogently exhibited in this Discourse.
The subject is viewed from a higher ground than that of party
Controversy.

“No ordinary degree of mental power is implied in the capacity to
receive so vast, so comprehensive an idea, as that the universe is under
the control of one being, and proceeded from one mind; and the enter-
tainment and habitual contemplation of that grand conception must, of
necessity, tend to expand, exalt, strengthen, and refine the character.
To rise to the idea of one God is to pass through an endless succession
of individual facts;—facts connected by laws, harmonized into systems,
subordinated to common ends, centered around one origin; this origin
itself the great first cause of movement, order, beauty, and happiness.
What mind could go through this process,—could dwell habitually on
the central spirit and life of the universe, without having its grasp en-
larged, its power of induction augmented, its ability to rise to the
infinite increased; without gathering amid dependencies, harmonies—

amid orders, systems, means, and ends, all concurring to one grand centre, and accomplishing the purposes of one sovereign will; without gathering a corresponding power of order and harmony; without becoming, in a measure, instinct with the spirit of a spectacle which must excite its warmest admiration and holiest wonder? The order observed in the external world would naturally be transfused into the mind itself, and the unity of God would become a concentrating and harmonising principle within the intellect. Thus, in devoutly contemplating the works of the Creator, man would, in his humble measure, become like him; for he would see him as he is. Hence, under the expanding and quickening influence of this sublime truth, the philosophy of modern times has assumed a new character; and the discovery of the law of gravity, with all its numerous dependencies, down to the discovery of the law of chemical proportions, is the natural, the inevitable consequence of the doctrine of the divine unity. Hence, too, a new morality. If there is one God, and if, as the idea was presented by Jesus, the one God is the Father, then is there but one race of men, one family; and if but one family, all men are brothers; and if all are brothers, castes and clans are unnatural as well as factitious distinctions; slavery is treachery to man, and hostility to God; and every war is a fratricide. The unity of God, as the Father, leads to the moral unity of the human race. The unity of the race implies the spiritual equality of its members. Duty becomes an individual obligation, and, from its individual relations, rises and widens till it embraces the whole brotherhood. No more family feuds,—no more national antipathies,—no more rival religions; there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. Yes! to be testified in due time: a sufficient guarantee for that is in the name *Father*. If there is one universal Father, then is there one home in heaven, as well as one family on earth. Man's immortality is not only an immediate result of the unity of God, but an indispensable and inevitable issue of a paternal government; I say 'indispensable,' because, without immortality for man, the paternal character on the part of God could not be vindicated;—I say 'inevitable' because the necessary result of the workings of paternal love, combined with infinite power and infinite wisdom, is the perfection of man's character, and the perpetuation of his happiness.

“ From this grand germinating truth, then, there ensue the unity of the human race, the love of human-kind, the abolition of castes, the disallowal of slavery, the subordination of the rights of the citizen to the rights of man, liberty of conscience, the entire and exclusive possession of one's-self, the right, the glory of working out one's own salvation, and the delightful assurance that the scope of eternity will be afforded to complete what time may leave imperfect.

“ If this be so, where then is the authority of those who make holy alliances, in the name of a supposed Triune God, for the enslavement and oppression of man?—or of those who bow down the spirit of fellow-worshippers beneath a load of fears, as if their worship were offered to

an infinite Moloch?—or of those who teach, what to my mind is the most frightful of all frightful doctrines, that man will be condemned for the colour of his creed, for the number of his opinions, for a certain failure in orthodox precision of terms; and consequently that the bulk of our teeming race—long and pray as they may for happiness—are fated to suffer inconceivable tortures throughout the lapse of endless ages?"

X. A Sermon on occasion of the Death of the Duke of Orleans. Preached on Sunday, July 17th, 1842, at Mill-Hill Chapel, Leeds. By Charles Wicksteed, B.A. London: John Green, 8vo, pp. 19.

Such was the promptitude with which Mr. Wicksteed turned to the purposes of religious instruction an event so fraught with unknown contingencies as the Death of the Duke of Orleans, that at the time when he was preaching this Discourse many of his brethren must have been in ignorance of the fact. Such *occasional* Sermons are of admirable use in supplying new and efficient illustration of known but neglected moral truths, and in extending one range of our too-contracted sympathies to other branches of the family of mankind. The Sermon is perfectly suited to its purpose, fresh, solemn, full of human sympathies. Its topics are, the office and influence of the Sabbath Service in relation to seasons of long-continued trial, and to sudden and startling calamity,—unforeseen acts of God cutting short Life, and all of human plan and speculation that may hang thereon,—the dependence of national well-being on the existence of an individual,—and the great principles of Religion and Morality which should preserve Society free from the possible dangers which may arise out of such calamities. Our own daily and long-enduring national distress is brought, with great skill and tenderness, into connection with this sudden stroke, in their relations to the public ministrations of Religion.

“ There are events occurring from time to time in the public arena of life, which, as it were, drag the mind from the accustomed channel of its thoughts,—events so girt with new and unforeseen contingencies, so laden with real or possible calamities, that we attempt in vain to give our thoughts to any other subject, until we have followed out the traces left or begun by these. Especially do these events impress us, and especially does the inapplicability to them of our usual forms of meditation appear, if they occur in the midst of long seasons of distress—if they occur at a period when it has seemed fit to God that we should, as

a community, breathe for years together the continuous atmosphere of trial.

“ The call to our Sabbath worship, the peaceful hymn of praise, nay, even of gratitude, for the mercies which we have received in our individual capacities, in life and health and competence continued, and the glad message of the Gospel and immortality still sounding in our ears, seem all too quiet at the time for the rough voice in which a terrible Providence is speaking to us.

“ For at such seasons our general duty is, when we meet for prayer, for peaceful and peace-giving thought, to draw off our hearts as fully as we may, from the absorbing cares of a world, which it is well to remember is, after all, a transient one. We see from week to week that the trials of our community are continued; we see that daily and hourly thought, that daily and hourly exertion, are devoted to the supposed or hoped-for remedies. We see that month differs not from month, and scarcely year from year, that the whole head is sick upon the evils we deplore, and the whole heart faint. We therefore say,— ‘ Here then be there an hour’s refuge from these tumultuous throbbings—here let us commune with God, remembering that there is a God—here let us think of Heaven, remembering that there is a Heaven. Here let us seek for strength, the strength which cometh of religious faith and filial trust; here let us examine our hearts, how far they be right towards God, and towards our neighbour;—here let us look beyond the outskirts of our week-day life, and behold the wearied’s resting-place, and the wanderer’s home.’

“ Such, I believe, is our general duty, and such should be at least the effort of our frail hearts, when in seasons of continued trial we meet from time to time in the house of prayer, to raise up, or at least to sustain, some *antagonistic* influence to that which presses upon us so overwhelmingly from without—not to identify our religious hour with our earthly hour—not to allow the entrance of the same spirit of struggle and effort, and perhaps murmuring, which more or less characterizes the outward life of our community,—but to foster a spirit of peace and hope, of resignation which not represses, but tranquillizes exertion, and of faith which shall lead us so to pass through our things temporal, whether prosperous or adverse, as after all to bear in mind, and finally not to lose the things which are unseen and eternal.

“ But the effort which we make to repress this tendency frequently to dwell in the house of prayer on the thoughts and anxieties which load the outward life of our community, (and to which that community gives its compelled attention,) renders us still more sensitive when the usual level of this lot is broken by any sudden eruption. Accustomed to what continues, we are startled by any additions to it, and the addition comes upon us with the accumulated force of that on which it stands. The event falls on the repressed sensibility of our feelings, as the spark upon the dormant tinder. The immediate cause has its own issue of reflections, but with it pours forth at the same time the pent-up tide of other emotions. We mourn that ‘ the beauty of Israel is slain upon his high places,’ and that they that were the mighty yesterday, are to-day so

fallen. We mourn as we think of the father and the mother; the widow and her children. For a moment the grey hairs of bereaved parental love, and of shattered parental ambition, flow over the golden crown, and hide it from our view. But in a moment more we remember the monarch in the man, and we begin to mourn that another death may place that restless agitated land between two warring armies, the one contending for the rights of a child to sway a kingdom, and the other contending for the reconstruction of a broken dream.

“ And yet mourn we not alone for these. We see in this event another cloud gathering to the armament of clouds that are already assembled in threatening juxta-position above the horizon of our own land. We see another fountain of the deep broken up, whether to rush in upon us with devastating force, or to rise and then descend with fertilizing showers upon the earth, we know not,—but we fear. We see, in the vista of the future, principles perilled, or interests at stake, in which we either are or fancy ourselves concerned, and we fear the peace of Europe may be broken. The beauty of Israel is slain upon its high places, the mighty are fallen, and we are distressed for them; but we hear a harsh whisper coming towards us from the future, which warns us to ‘weep not for these alone, but for ourselves, and for our children.’

“ There are few things which have happened for many years, which seem to be linked with possible results so formidable to the continued well-being and peace of the world, as the death of the heir to the throne of France,—and we pause upon it therefore with a solemn sorrow.”

END OF THE FOURTH VOLUME.

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